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DESCRIPTION (A)

The universal



9.13.1914

A  
DESCRIPTION  
OF  
STONEHENGE,  
A BIRY, &c.  
IN WILTSHIRE.  
WITH AN ACCOUNT OF THE  
LEARNING AND DISCIPLINE  
OF THE  
DRUIDS.  
TO WHICH IS ADDED,  
AN ACCOUNT OF ANTIQUITIES  
ON  
SALISBURY PLAIN.

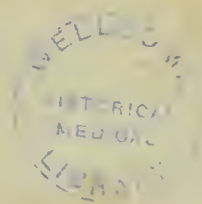
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Ετι μετρησσαι βελομαι της φοινικων θεολογιας· Ει δε ματην,  
ο λογος προϊων δειξει. Julian Imp. Orat. iv.

*Nec cohibere parietibus Deos, neque in ullam humani  
Oris speciem assimilare, ex magnitudine caelestium arbitrantur.*  
TACITUS.

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*Dr. JOHNSON's Opinions concerning STONEHENGE,  
from his Letters lately published.*

TO Mrs. THRALE.

*London, October 9, 1783.*

TWO nights ago Mr. Burke sat with me a long time; he seems much pleased with his journey. We had both seen Stonehenge this summer for the first time. I told him that the view had enabled me to confute two opinions which had been advanced about it. One, that the materials are not natural stones, but an artificial composition hardened by time; and has this strong argument to support it, that stone of that species is no where to be found. The other opinion advanced by Dr. Charlton is, that it was erected by the Danes.—Mr. Bowles made me observe, that the transverse stones were fixed on the perpendicular supporters by a knob formed on the top of the upright stone, which entered into a hollow cut in the crossing stone. This is a proof that the enormous edifice was raised by a people who had not yet the knowledge of mortar; which cannot be supposed of the Danes who came hither in ships, and were not ignorant certainly of the arts of life. This proves likewise the stones not to be facitious; for they that could mould such durable masses could do much more than make mortar, and could have continued the transverse from the upright part with the same paste.—You have doubtless seen Stonehenge, and if you have not, I should think it a hard task to make an adequate description. It is, in my opinion, to be referred to the earliest habitation of the island, as a Druidical monument of at least two thousand years; probably the most ancient work of man upon the island.—SALISBURY CATHEDRAL, AND ITS NEIGHBOUR STONEHENGE, ARE TOO EMINENT MONUMENTS OF ART AND RUDENESS, AND MAY SHEW THE FIRST ESSAY, AND THE LAST PERFECTION IN ARCHITECTURE.

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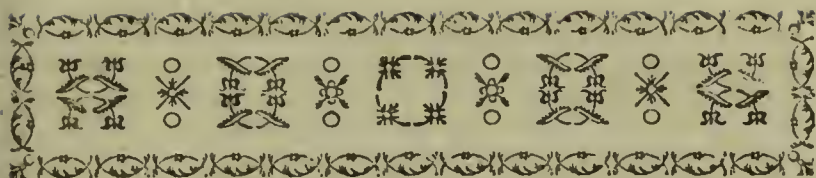
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# DESCRIPTION

OF

# STONEHENGE.




**A** MONGST the ancient *Egyptians, Persians, Phœnicians, &c.* the *solar body* was considered as the great natural emblem of the Divine Being. And this, before the use of letters, could not more properly be represented than by the figure of a *circle*; by which means it became the artificial or secondary emblem of the divinity, and one so plain and inoffensive, that 'tis scarce possible to pervert it to the uses of Idolatry. A still further purpose in the sacred use of this figure will be found in the work itself, which we have undertaken to describe. It was the only means which they could devise of expressing that *irradiation of glory*, called a *flaming sword which turned every way*, by which the *first* place of public worship, after the expulsion from Paradise, had been set apart and consecrated to solemn service. And this irradiation is admirably expressed by the particular construction of *Stonchenge*; which most undoubtedly was intended

B

tended

tended for a temple by its founders the *Druids*. There are so many others, manifestly formed upon the same design, by the same measure, and for the same purpose, all over the *British* isles, that we can have no room to dispute their being made by the same people. These are in great numbers from the Land's-end in *Cornwall* to the utmost northern Promontory in *Scotland*, where the *Roman* power never reached. They are to be found in all the islands between *Scotland* and *Ireland*, in the isle of *Man*, in all the *Orkney* Islands, and are very numerous in *Ireland* itself. Nor is there the least well-grounded pretence for ascribing the foundation of them to any other persons or people. They are circles of stones, generally rude, of different diameters, upon elevated ground, and on open heaths or downs. There is indeed no written memorial extant at present of the founders; but there is an uninterrupted tradition of their being sacred; that they were high places of worship, sanctuaries, bowing, adoring places. And that they were such, may also be proved from the several names they go by in the several places where they are, which names generally intimate something of the religious kind. In many places too the express remembrance and name of *Druids* remain, as in *Rowl-Drwg* (commonly called *Rolle-drich*) in *Oxfordshire*; meaning the rowl, that is, the wheel or circle of the *Druids*. In some places the people bury their dead near them to this day, thinking the ground to be holy. Mr. *Toland*, in his history of the *Druids*, informs us, that "in *Gealcossa's* Mount, " in the county of *Donegal*, in *Ireland*, a *Druidess* of that " name lived; and on that hill is her grave and her " temple, being a sort of diminutive *Stonehenge*, which " the old *Irish* at this day dare not any way profane." Many instances of all these particulars we have in our Island; particularly the Temple on *Temple-downs* at *Abury*; of which more hereafter. Add to this, that whatsoever is dug up in or near these works, discovers somewhat of those early times which preceded the *Roman* invasion; such as celts, wherewith the mistletoe was cut; ornaments of amber, glass beads, snake stones, flint hatchets, arrow heads, and such things as bespeak the remotest times, and the utmost antiquity.

These



These works were dedicated with the ceremony of a solemn consecration, which *Moses* has given us a circumstantial detail of in the history of *Jacob*. *And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel, or the house of GOD. And Jacob vowed a vow, saying, if GOD will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my GOD. And this stone, which I have set for a pillar, shall be GOD's house: And of all that thou shalt give me, I will surely give the tenth unto thee.*—In consequence of this, he built there an altar, and called the place *El-Beth-El*; and set up a pillar in the place where *GOD* talked with him, even a pillar of stone: And he poured a drink-offering thereon, and he poured oil thereon. And *Jacob* called the name of the place *Bethel*. Here was a temple with proper consecration and endowment; to which, undoubtedly, many additions were afterwards made: for it became very famous. And hence the name *Bethyia* was given in succeeding times to all such-like temples.

So likewise *Moses* (*Exod. xxiv. 4*) *rose up early in the morning, and builded an altar under the hill, and twelve pillars.*

The entire work of these sacred eminences was surrounded at a convenient distance by a mound or trench, thrown up in order to prevent the profane intrusion of the people, agreeably to the caution given. *Thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the Mount, or touch the border of it.* (*Exod. xix. 12*) And to the answer afterwards returned, when *Moses* said unto the Lord, *The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the Mount, and sanctify it.*

At other times the altars were inclosed by groves of trees. Thus *Abraham* is said (*Gen. xxi. 33*) to have planted a grove in *Beersheba*, and to have invoc'd there in the Name *JEHOVAH*. But this by the way.

*Al Fanabius* observes, that many of the *Arabian* idols were no other than large rude stones, the worship of

which the posterity of *Ishmael* first introduced. "To us it seems most probable (say the writers of the *Universal History*, vol. 18. p. 387) that these great stones were the first public places of divine worship amongst the *Arabs*, on which they poured wine and oil, as *Jacob* did upon the stones that served him for a pillow, when he saw his vision. Afterwards they might worship these stones themselves, as the *Phœnicians* in all probability did." It is certain, however, that in process of time they were in most places desecrated to idolatrous and shameful purposes. The degenerate *Canaanites* particularly had, before the arrival of the *Israelites* in their country, after the *Exodus* from *Egypt*, introduced into them the worship of *graven images*. For this reason God commanded his people, when they should enter into that land, to *destroy their altars, break their pillars, cut down their groves, and burn their graven images with fire.*

Dr. *Stukely* says, from *Nonnus*, that *Melcarthus*, or the *Tyrian Hercules*, ordered *Tyre* to be built where the *Petræ Ambrosiæ* stood, which were two *moveable rocks*, standing by an *olive tree*. He was to sacrifice on them, and they were to become fixed and stable; rather the city should be built with happy auspice, and become permanent.

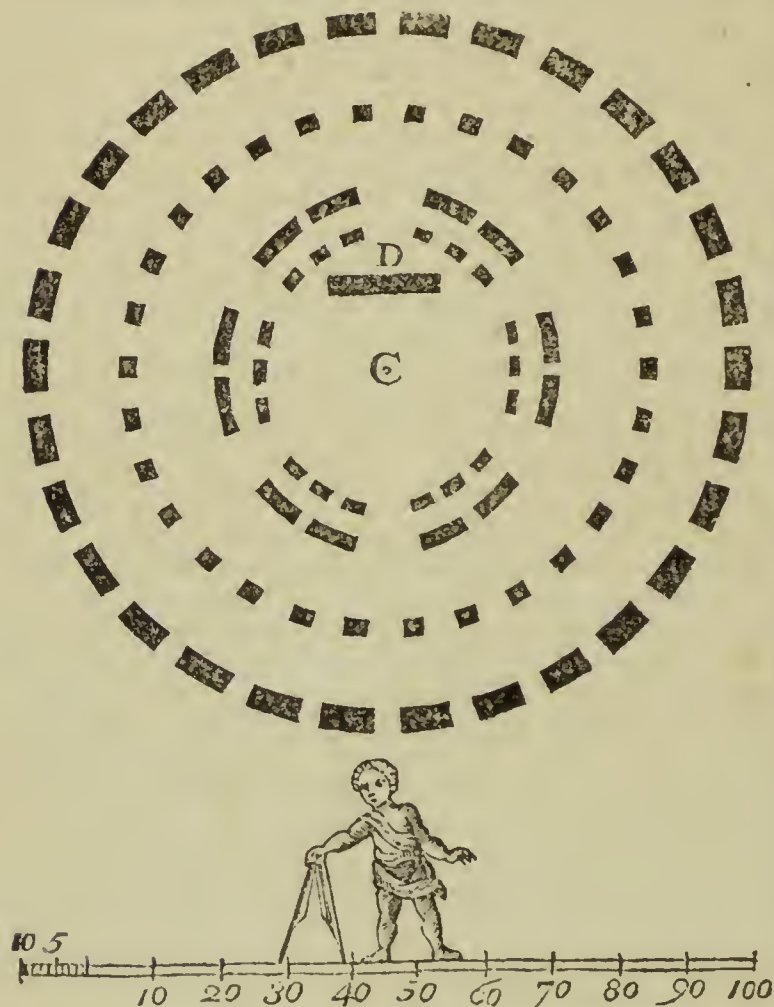
These *Petræ Ambrosiæ*, made moveable by contrivance, were no other than stones, consecrated or anointed with oil of roses. This was the real *Ambrosia*, with which the Gods are said to have been so delighted. Thus *Homer* of *Juno*:

Here first she bathes; and round her body pours  
Soft oils of fragrance and *ambrosial* show'rs:  
The winds perfum'd, the balmy gale convey  
Through heav'n, through earth, and all th' aerial way;  
Spirit divine! whose exhalation greets  
The sense of Gods with more than mortal sweets.

Hence *Ambres* are *anointed stones*. They were, as Dr. *Stukely* observes, the original patriarchal altars for libations and sacrifices, and mean in general their altars, whether moveable or immoveable; or, as we may speak, their



*A PLAN of the whole BUILDING, as it was originally.  
Taken with great Exactness by INIGO JONES.*



C. The work itself, in the inmost part whereof there is a stone, appearing not much above the surface of the earth (and lying towards the east) four feet broad, and sixteen long; whether it be an altar or no, I leave to the judgment of others, because so overwhelmed with the ruins of the work, that I could make no search after it, but with much difficulty took the aforesaid proportion thereof; yet I apprehend no valid reason to the contrary, except that the whole constructure being circular in form, the altar should rather have been placed upon the center of the circle, than inclining to the circumference; nevertheless it cannot be denied, but being so sited, the cell (as I may call it) was thereby left more free for the performance of those superstitious rites which their idolatry led them to. — D. The supposed altar.



their temples; which imply an altar properly inclosed with stones and a ditch, or ground dedicated and set apart for public celebration of religious rites.

The same Antiquarian has given us, from *Vaillant*, three medals struck by the city of *Tyre*, in honour of their illustrious founder. In the first are represented *two pillars*, on the one side an *altar* with fire burning, on the other an *olive tree*: Underneath AMBROCIE PETRE: The inscription COL. TYR. METR. In the second, *Hercules* sacrificing on the *altar*, and *two pillars* erected near. In the third, an *olive tree* between *two pillars*, and an altar underneath.

Such then were the *pillars* of *Hercules*, who led Colonies to *Africa*, *Spain*, and the *British* isles; and erected every where these standing monuments of himself and the Patriarchal religion which he planted. Nor is it at all improbable that the works before us might be one of those erected by the same great mercantile hero. Dr. *Halley* was at *Stonehenge* in the year 1720, and he observed, from the general wear of the weather upon the stones, that the work must be of extraordinary antiquity; possibly 3000 years old. And I am persuaded, by the nicest chronological discussion, that this would correspond pretty exactly with the time of the *Tyrian Hercules*.

STONEHENGE is not erected upon the *very* summit of an hill, but pretty near it; and for more than three quarters of the Circuit, you ascend to it very gently from lower ground; but from the North the ascent is sharper. It is composed of *two circles* and *two ovals*, respectively concentric. And the greatness of lights and shades, as well as their variety, arising from the circular figure, gives it all possible advantage. The whole is inclosed within a circular ditch, originally 30 cubits broad; but through length of time, and the infinite number of carriages and horses which have visited the place, it is now levelled very much. The distance between the verge of this ditch on the inside, quite round, and the work of the temple, is equal to the diameter of the temple itself. The *vallum* of the ditch, which incloses the area, or court, is inward, and makes a circular terrace. Upon the *vallum*, at different places, are two stones;

which puzzle all enquirers. There are also upon the *vallum* two semicircular cavities, or hollows, wherein probably water vases were set. As in the temple of *Solomon*, large brazen vases were set for water in the courts; so doubtless in the ceremonies and sacrifices, which were practised here, water was made use of. It is very observable, that these two semicircular hollows, where the water vases are supposed to have stood, are placed alternately with the two stones upon the *vallum*. What the meaning of this uniformity is, and why the *Druids* placed them so, is very difficult to say, and must be left to the future enquiry of the curious. There is also a large stone lying within the entrance of the area, which in all likelihood served by way of table, upon which the victims were dissected and prepared. There is one leaning stone likewise, standing without the area, which was the *Crum leche*, or bowing-stone. And there seems to have been another stone lying upon the ground, by the *vallum* of the Court, directly opposite to the entrance of the avenue.

When you enter the building, and cast your eyes around upon the yawning ruins, you are struck into an extatic reverie, which none can describe, and they only can be sensible of that feel it. Other buildings fall by piecemeal, but here a single stone is a ruin. Yet is there as much of it left undemolished, as enables us very sufficiently to recover its pristine form.

In the admeasurement of this stupendous work, take a staff ten feet four inches and  $\frac{3}{4}$ ths long, divide it into six equal parts; these are the cubits of the ancients; each cubit is divided into six parts, and these are palms. Such is the original measure of the founders of *Stonehenge*. With respect to the outer row of stones, the intention was this: they were to form a circle, whose diameter was to be sixty cubits. Accordingly each stone was to be four cubits broad, and each interval two cubits. Now thirty times four cubits is twice sixty; and thirty times two cubits is sixty. So that thrice sixty cubits compleats a circle, whose diameter is sixty cubits. Thus a stone and an interval in this outer circle makes three squares; two allotted to the stone, and one to the interval; which, for stability and beauty, in such a work as  
this,

this, is a very good proportion. Had the stones and intervals been equal, the work would have sunk to the eye; or had each interval taken up two parts and the stone one, the solidity of the structure had been lost. The general design is manifest in the seven stones now remaining at the grand entrance. These sufficiently shew what was strictly the intent of the founders, and where they took the liberty to abate a little of that strictness, and with excellent judgment, so as to produce a mighty good effect. There is one thing worthy to be remarked here, and that is, that the chief business being to be performed in the inside of the temple, the best face of the stones is set inward. They who carefully view *Stonehenge*, will easily see that the inside of the stones of this outer circle are smoothest, best wrought, and have the handsomest appearance. For so the polite architects of the eastern part of the world bestowed more elegance within their temples than without. Not as our modern *London* Builders, who carve every moulding, and crowd every ornament which they borrow out of books, on the outside of our public structures, that they may the more commodiously gather dust and smoke. The truth is, good sense and observation of nature produces the same ideas in all ages and nations. Our *Druids* probably observed, that God Almighty, in forming the body of a man, made all the external parts great, bold, and round, with ornament sufficient; the beauty consisting chiefly in the fitness of the proportions, in symmetry and plainness: while it is in the inside that he has displayed all the *minutiæ* of divine skill. And they, in their way, did the like in *Stonehenge*; and to carry on the parallel, while the outside of this work is all easy, round and circular, yet in the position of the inner stones they have used a certain configuration, perplexed and involved enough to all appearance, though full of beauty when thoroughly understood. For they made choice of two centers, instead of one; perhaps with a view to spread a pleasing intricacy over their work, somewhat in the fashion of a labyrinth, which yet in itself may be very regular and perfect. This will be explained soon, when we come to consider the inner structure.

In the mean time, what we have further to observe concerning the stones of this outer circle is as follows:



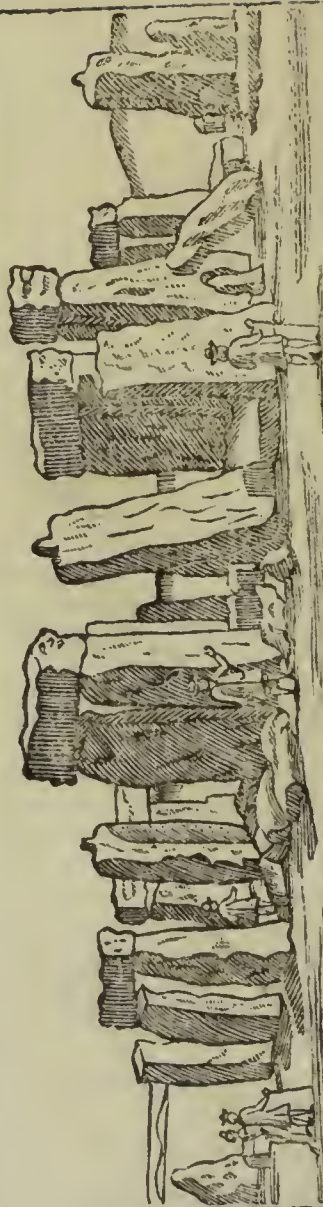
They are four cubits broad, two cubits thick, and nine cubits high. And on the top of every two of them are placed two huge head-stones, by way of architrave, or rather impost or cornish, properly speaking. For these head-stones are not made to support any thing above them, as is the nature of an architrave, but for the stability and ornament of what supports them: which is the nature of an impost or cornice. These imposts are six cubits long, two cubits broad, and a cubit and a half high. Tho' these bodies of stone never had, nor were intended to have any mouldings upon them, like *Greek* or *Roman* works; yet they are wrought or chiseled, though in quite a plain manner, and suitable to the upright stones which support them, which are also chiseled in the same plain way themselves. The chiseling of the uprights is only above ground. That part of them which is fixed in the earth, is left in the original natural form. One thing more is worth observing concerning these uprights, that is, that they are most judiciously made to diminish a little every way; so that at the top they are but three cubits and a half broad, and so much narrower as to suffer their imposts to hang over a little, or (to speak in proper terms) to project over the heads of the uprights, both within and without. By this exquisite contrivance, two admirable purposes are compleatly answered, I mean those of *strength* and *beauty*: for thus the uprights acquire a new firmness, as being much less in danger of swerving any way, or falling by their own weight: and at the same time the imposts, which are not broader than the thickness of the stones at bottom, which support them, have a most graceful effect, by projecting a little, without danger of surcharging them. We see here plain, natural, easy geometry, that we may call the first rudiment of art, deduced from common sense and reason.

There is also, with respect to this outer circle, another particular highly deserving our notice; and that is, a most artful variation from the strict geometry of this circle. For the aperture of the grand entrance is somewhat wider than the rest. This should seem a bold deviation from order; yet it is no less than a *Vitruvian* rule, to relax the intercolumniation just in the middle of the portico in the front of a temple, and over against the door:

And



*A Prospect of Stonebenge from the West.*



And this is the reality of the case before us. But, alas! our *British Druids* knew nothing of *Vitruvius*. They deduced this knack from an authority much ancients than him, that is to say, from pure natural reason and good sense. Nor does the acquisition of this additional beauty at all hurt the rest of the work. The aperture ought strictly to have been two cubits, equal to the other apertures. But they have advanced it to two cubits and a half. This only crowds the next intervals on each side a very small matter nearer, the rest preserving their due distance quite round. And in the work itself this is obvious to the naked eye. Again, there is another remarkable particular observed by our *Druids*. Because the aperture of the principal entrance which we are speaking of is wider than the rest, they have made the impost over it thicker than the rest. And this is equally obvious to the naked eye. This was the more effectually to secure it from breaking. But this additional thickness they have put below. For they were sensible that it would have produced an ill effect had it been put at top; as it would have broke the line of that noble cincture, which surrounds the whole. It must be owned that this was incomparably well adjusted; and the breadth of the stone, which hangs over in this place, is really astonishing. The stones that compose this grand front have much deviated forwards from the true perpendicular, and are in such danger of falling, that nothing can well prevent it but the masonry of the mortaise and tenon of the impost.

Through the middle of the principal entrance runs the principal line of the whole work, the diameter from North-East to South-West. This line cuts the middle of the altar, length of the cell, the entrance into the court, and so runs down the middle of the avenue to the bottom of the valley, for almost two thousand feet together. This is very apparent to any one at first sight, and determines this for the only principal entrance of the temple. All the other intervals of the stones of the outer circle have no pre-eminence in any respect.

Nothing in nature could be of a more simple idea than this vast circle of stones with its *corona* or crown work at top; and yet its effect is truly majestic and venerable, which is the main requisite in sacred structures. A single  
stone



stone of the size of these is a sight worthy of admiration; but the boldness and great relievo of the whole *compages*, can only be rightly apprehended from a view of the original. On the outside, the imposts are rounded a little, to humour the circularity of the design. But within they are strait: so that the crown-work on the inside makes a polygon of thirty sides. But this little artifice, without lessening the beauty of the work in the least, (if it does not add to it, as I for my part am inclined to think) gives much strength to the whole, and to the imposts in particular.

Of the outer circle, which in its perfection consisted of sixty stones, thirty uprights and thirty imposts, there are now more than half the uprights, viz. 17, left standing. Eleven of these uprights remain, contiguous, by the grand entrance, with five imposts upon them. One upright at the back of the temple, or on the south-west, leans upon a stone of the inner circle. There are six more lying on the ground, whole and in pieces. So that twenty-four out of thirty are visible at the place. There is but one impost more in its proper place; and but two lying upon the ground. So that twenty-two imposts have been carried off by rude and sacrilegious hands for other uses. One of which is now lying in *Durrington* field, and another in the river at *Bulford*; the means of further conveyance having failed. However, it cannot but be a singular pleasure to a regular mind to walk round and contemplate these stately ruins. And thus much for the outer circle.

Five cubits inward, measuring from the inside of this exterior circle; you come to another circle of much smaller stones. This circle was made by a radius of twenty-four cubits drawn from the common centers of the work. The stones which compose it are forty in number, forming, with the outer circle, a circular portico, open to the heavens; a most beautiful walk, and of a pretty effect. They do not precisely correspond with those of the outer circle (those two excepted upon the principal line of diameter at the grand entrance); and indeed a much better effect is produced by this method, than if they had so corresponded: for the beholder must have judged a regularity too formal and trifling. The stones of this circle  
are



are truly flat parallelograms. Their general and designed proportion is, two cubits broad, one cubit thick, and four cubits and a half high. These were their stated proportions, being every way (as you may observe) the half of the outer uprights. Such seems to have been the original purpose of the founders, though not very precisely executed. In some places the stones are broader than the intervals; in some otherwise. There are scarce any of these entire as to all their dimensions. They also diminish a little upwards, as the uprights of the outer circle do. It is further observable that the two stones of the principal entrance of this lesser circle, correspondent to that of the outer circle, are broader and taller, and set at a greater distance from each other. It is evident too that they are set somewhat more inward than the rest.

It is not easy to say what the true reason of this is. This however is apparent from it, that they eminently point out the principal entrance of that circle. There are no imposts over the heads of these stones. They are sufficiently fastened into the ground; and imposts would have neither been security nor ornament to them. They are also of a harder kind of stone than the others, as they are smaller, the better to resist violence.

There are but nineteen of the whole number left, eleven of which are still standing, and five particularly in one place continuous. The walk between these two circles, which is three hundred feet in circumference, must have been very noble and delightful. Probably it gave *Inigo Jones* the idea of designing that fine circular portico, which is one great beauty, among many, in his drawings for *Whitehall*, published lately from the originals by my Lord *Burlington*. Such a circular portico put in execution would have a marvellous effect, and much exceed a common gallery in use; because it is a perpetual walk, without turning back. In a word, it would well become a royal residence. The *Druids* most undoubtedly had no further meaning in these two circles, than to make use of the even numbers of 30 greater, and 40 smaller stones. And this was to produce a more perplexed variety, by the interstices having no regard to one another: a circumstance which renders contemptible that notion of *Grecian* beauty, in setting  
the

the pillars of circular porticos on the same radius, pillar answering to pillar, and intercolumniation to intercolumniation.

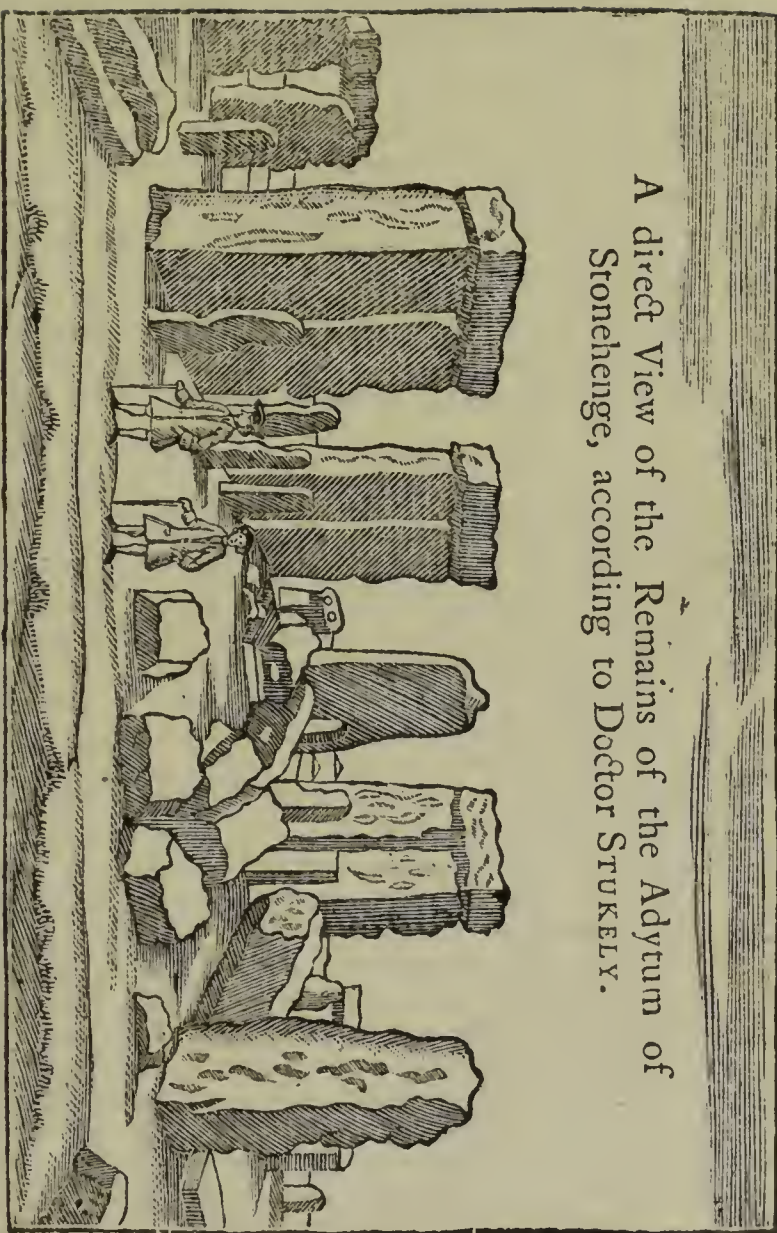
All that is necessary to be said more concerning these two circles is, that they certainly added much to the solemnity of the place, and the duties performed there, by the frequency and variety of their intervals.

When you have passed the second circle, you behold the *Cell* or *Adytum*. This is a most noble and beautiful *ellipsis*. Dr. *Stukely* thinks that there is nothing like it in all antiquity; and that it must have been an original invention of the *Druids*; a most ingenious contrivance to relax the inner and more sacred part of the temple, where they performed their religious offices. Those who were in the inside, when this structure was in perfection, must have seen a grand effect produced from this elliptical figure, included in a circular *Corona*, having a large hemisphere of blue sky for its covering.

The exterior oval is composed of certain *compages* of stones, which Dr. *Stukely* calls *Trilithons*; because made each of two uprights with an impost at top. They are all remaining, being five in number. Not a bit is lost, but what mischievous people have knocked off with hammers (a practice which still continues) to see whether, as the vulgar notion would have it, the stones were facitious.

This elliptical cell, or *adytum*, is formed by a radius of twelve cubits and a half from two centers, as to the inner curve. But the exterior takes a *radius* of fifteen cubits. For these stones are two cubits and a half thick. The two circles are turned into one oval by a *radius* of thirty cubits (after the usual manner) set in the two centers where the circles intersect. The former centers are twelve cubits and a half distant from each other, the length of the radius. The same oval is obtained by a string of sixty cubits, the ends tied together, and turned round upon two centers, according to the gardener's method. An oval formed, as this is, upon two centers coinciding with each other's circumference, or, which is the same thing, whose centers are distant from each other the length of their radius, is most natural and most beautiful, being the shape of an egg. Most probably these  
religious

A direct View of the Remains of the Adytum of  
Stonehenge, according to Doctor STUKELY.







religious philosophers had a meaning in thus including an egg-like figure within a circle, more than mere affectation of variety. For the *Phœnicians* and *Egyptians* looked upon the egg to be the principle of all things. And the *Druids* were very fond of wrapping up all their learning, and even their moral precepts, in such kinds of mysterious and enigmatical figures. The same comparison or resemblance was made use of by the *Chaldeans*, *Persians*, *Indians*, and *Chinese*. The author of the hymns attributed to *Orpheus* makes the first-born God, named by the *Greeks*, *Phanes*, to be produced from an egg. This was the first-begotten God, mentioned by *Athenagoras* to have been hatched from the egg, as the followers of *Orpheus* taught.

The height and breadth of the stones of this exterior oval is enormous. And to see so many of them placed together with exactness in a nice and critical figure: to consider, not a pillar, but a whole wall, a side, and end of a temple of one stone, creates such an emotion in the mind, as is not easy to be expressed. The uprights are each four cubits and a half broad at the bottom; but grow narrower towards the top, in order to lessen their weight. This widens the interval, but contributes very much to their stability. Each *trilithon* is ten cubits, and each interval about six. Of these there are five in number, three of which are entire. Two are ruined indeed in some measure, but the stones remain *in situ*; this part of the work being the most perfect of the whole. That at the upper end is exceeding stately, though in ruins; one of the uprights being fallen, the other leaning. As you look from the grand entrance towards the altar, the jambs of the two hithermost *trilithons* present themselves with a magnificent opening twenty-five cubits wide. One remarkable particular in the construction of this oval is, that the two hithermost *trilithons* corresponding, *i. e.* next the grand entrance on the right hand and on the left, are exceeded in height by the two next in order, and those by the *trilithon* behind the altar: Thus improving in height and beauty from the lower to the upper end of the choir. Hence their respective heights are thirteen, fourteen, and fifteen cubits.

This

This oval adytum meets the eye to great advantage in another respect from the grand entrance. Had there been six *trilithons*, the oval indeed would have been complete; but then the design of the whole temple had been spoiled. Because that sixth *trilithon* must have stood directly in the way that leads from the grand entrance, and so have blocked up all view of the inner part of the temple. The *Druids* therefore, with great judgment, left out one *trilithon*; and thus you have a magnificent opening to the altar. By this contrivance there is left a distance of five cubits between the jams of the opening of the adytum and the inner circle in front; the very same distance which there is between the inner and outer circle. If a choir in this form was executed by a masterly hand, it must have a very extraordinary effect.

Dr. *Stukely* is of opinion that *Inigo Jones*, from this adytum, projected the plan of the Surgeon's Theatre in *London*, a fabric for seeing and hearing much admired by all good judges; and which Lord *Burlington*, out of a spirit truly noble, and a great love for the memory of that excellent architect, has lately repaired at his own charge, and with his own admirable skill. "I find (says he) the Surgeon's Theatre (or rather Amphitheatre) is formed from the same proportion as our adytum; the transverse and conjugate diameters being as four to three, viz. forty feet and thirty feet. And I believe it will scarce be doubted that Mr. *Jones*, the architect of *Bath*, took from this our oval, the plan of the beautiful *Circus* at the end of *Gay-street*, which is one great ornament of that city."

The imposts of these trilithons are all of the same height; and the length of ten cubits must be assigned to them. Most certainly, whoever undertakes to measure them, whether from those fallen on the ground, or still in their proper place, will be apt to fail in giving them just length. Because they are formed somewhat broader upwards, than in their bottom part. This was done very judiciously upon an optical principle, which it is plain the founders were aware of. For a stone of so considerable an elevation, by this means only, presents its whole face in view. Therefore they, who measure it at bottom, will not take its true length. And, if they take the measure from a stone in its proper place, they must consider

sider that the upper edge of these imposts must needs have suffered from the weather in so elevated an exposure, through the space of two or three thousand years. It is very apparent that they have suffered not a little. Large and deep furrows of age are visible all around them. But if they measure those fallen, they may well imagine that such have doubly suffered, from weather, and from the people every day diminishing all corners and edges to carry away pieces with them. Again, though the inside faces are strait, yet they are rounded behind: Their outer circumference answering to the great oval upon which they are founded. So likewise their ends are made upon a radius of that oval; whence the inner face of the impost is somewhat shorter than the outer, and is another reason why their lengths may easily be taken somewhat too short. So that, in this case, analogy and symmetry can only supply these defects. Therefore ten cubits is to be understood as their medium measure.

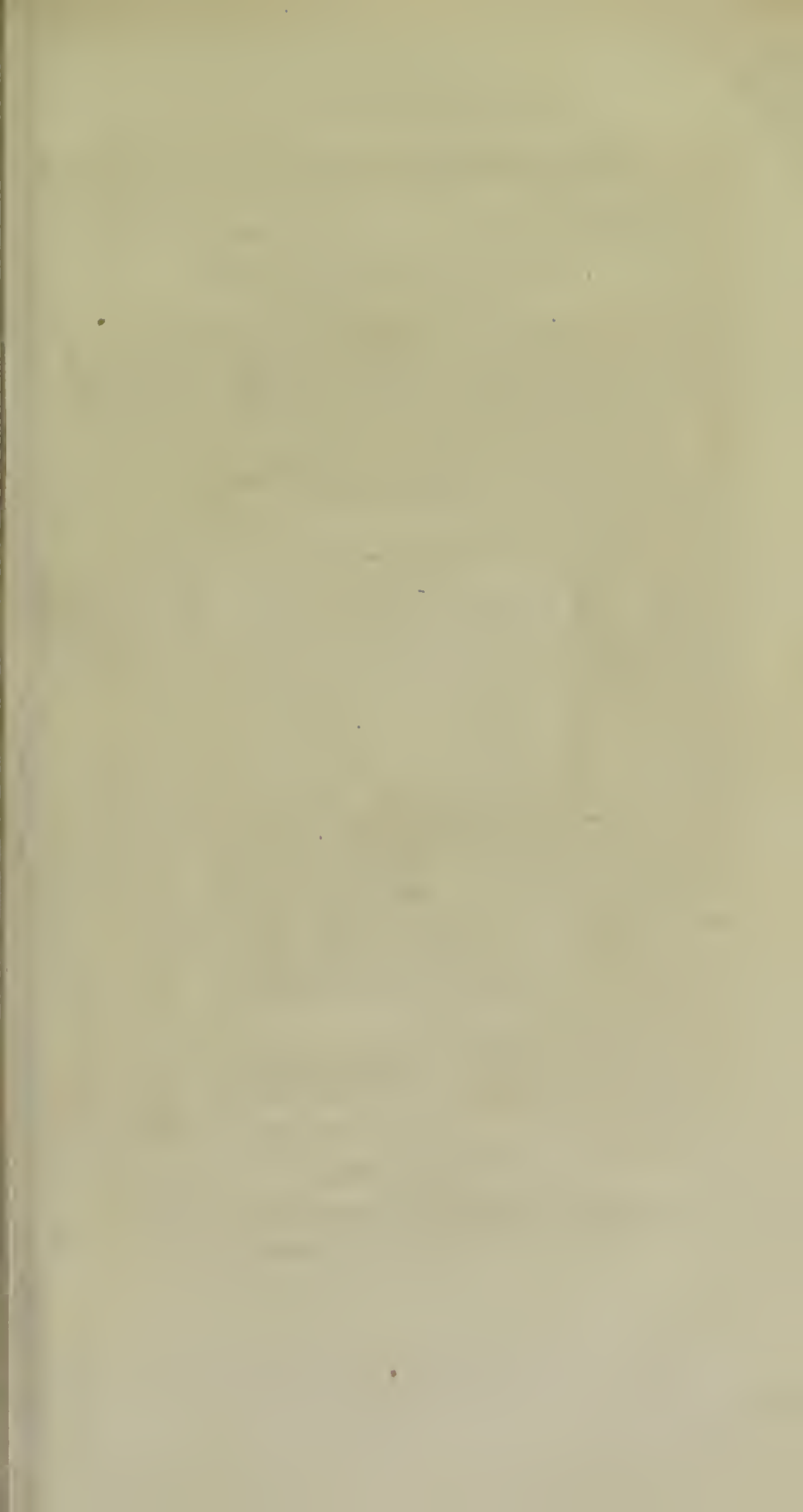
The artifice of the tenons and mortaises of these trilithons and their imposts, together with the conformity which they bear to the outer circle, is exceedingly pretty; every thing being with geometrical truth, and as would best answer every purpose, from plain and simple principles. In the bottom-face of the impost, if divided into three squares, the two mortaises are made in the middle of the two outermost squares. Draw diagonal lines from corner to corner; where they intersect, is the center of the mortaise: which central distance from one to the other is seven cubits of the *Druid* measure. Each tenon is a cubit broad upon its longest diameter; for they are of an oval figure. An admirable contrivance this was, that the imposts should lie firm upon the heads of the uprights, and keep the uprights steady in their places, to strengthen and adorn. We may remark this pretty device in the management of the tenons and mortaises. Cut an egg across upon its shortest diameter or conjugate; one half therefore represents the shape of the tenons of the outer circle. Cut it across upon its transverse diameter; one half is the shape of the tenons of the adytum. 'Tis evident that the meaning of it is this: The tenons of the outer circle are higher in proportion than the others; because the imposts are less and lower than



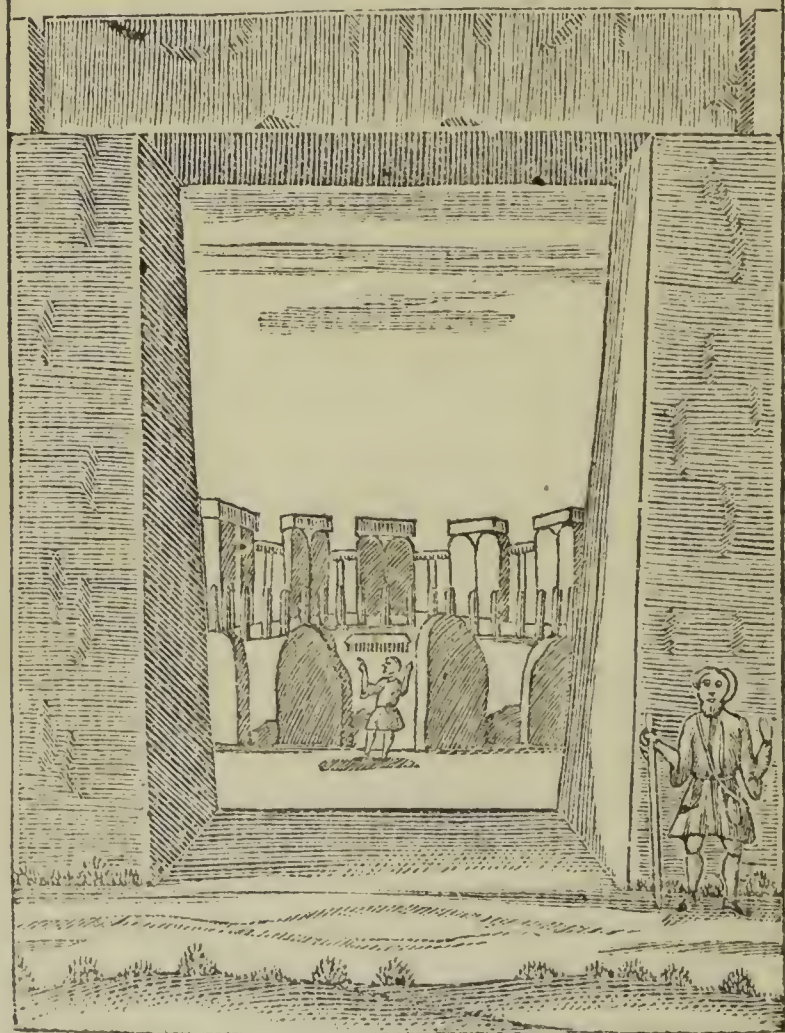
than the others, and on both accounts more liable to be disturbed by accidents or violence than the others; therefore more caution is used for their preservation. And this is an instance of art noble and simple too.

Of these greater stones of the adytum, as we have observed already, there are none wanting. They are all upon the spot, ten uprights and five cornices. The trilithon first on the left hand is entire and in place, but vastly decayed, especially the impost or cornice. There are such deep holes corroded in some places, that the daws make their nests in them. The next trilithon on the same side is entire, and composed of three most beautiful stones. The cornice happened to be of a very durable kind of *English* marble, and has not been much impaired by weather. Lord *Winchelsea* and Dr. *Stukely* took a considerable walk on the top of it; but it was a frightful situation. The trilithon at the upper end of the adytum was an extraordinary beauty. But, alas! through the indiscretion probably of some body digging there, between them and the altar, the noble impost is dislodged from its airy seat, and fallen upon the altar, where its huge bulk lies unfractured. The two uprights that supported it are the most delicate stones of the whole work. They were above thirty feet long, well chiseled, finely tapered and proportioned in their dimensions. That which stood southward is broken in two, and lying upon the altar. The other still stands entire, but leans upon one of the stones of the interior oval. The root-end or unhewn parts of both are raised somewhat above ground. We cannot be assured of the true height of this, when it was perfect, but we are satisfied that the fifteen cubits assigned must be the lowest. The next trilithon, which is that towards the west, is entire; except that some of the end of the impost is fallen clean off, and all the upper edge is very much diminished by time. The last trilithon, that on the right hand of the entrance into the adytum, has suffered much. The outer upright, being the jam of the entrance, is still standing. The other upright and the impost are both fallen forwards into the adytum and broken, each into three pieces. We suppose this also to have happened from the folly of digging near it. That which is left  
standing





A Peep into the Sanctum Sanctorum,  
from Doctor STUKELY.



standing has a cavity worn in it by the weather, which two or three persons may sit in.

The stones of the interior oval are placed two cubits from the other. They were nineteen in number, at about the central distance of three cubits; each stone being a cubit and a half broad, and the interval the same. Their height is unequal, like that of the trilithons, rising higher towards the upper end of the adytum. At a medium it is eight feet, or four cubits and four palms. From the ruins of those that are left, we may well suppose that the first next to the entrance and lowest were four cubits high; and the most advanced height behind the altar might be five cubits, and perhaps more. These stones are in form somewhat like an *Egyptian* obelisk, tapering a little upwards. They are of a much harder kind than the rest, as are the stones in the smaller circle already described; so that what is wanting in bulk is compensated in solidity. Of these there are only six remaining upright. The stamps of two are left on the south side by the altar. One lies behind the altar, dug up, or thrown down by the fall of the upright there. One or two were thrown down probably by the fall of the upright of the first trilithon on the right hand. And a stump of another remains by the upright there, still standing.

The altar is laid towards the upper end of the adytum, at present flat on the ground, and squeezed (as it were) into it by the weight of the ruins upon it. 'Tis a kind of blue coarse marble (the better to resist fire) such as comes from *Derbyshire*, and is laid upon tombs in our churches and church-yards. Thus *Virgil* describes an ancient altar after the *Etruscan* fashion, and which probably had remained from patriarchal times.

*Ædibus in mediis nudoque sub ætheris axe  
Ingens ara fuit.*

EN. II.

An altar vast in the mid-temple lay  
And under open sky.

*Servius* upon the 3d *Georgic* says, in the middle of the temple was the place of the Deity; the rest was only  
C ornamental.

ornamental. This altar is placed a little above the *focus* of the upper end of the ellipsis. Its intended length seems to have been ten cubits, equal to the breadth of the trilithon before which it lies; but it is very difficult to take this measure truly. 'Tis two cubits and a half in breadth, and exactly a cubit in thickness; having been squared, and commanding as much space around it as was necessary for the ministration.

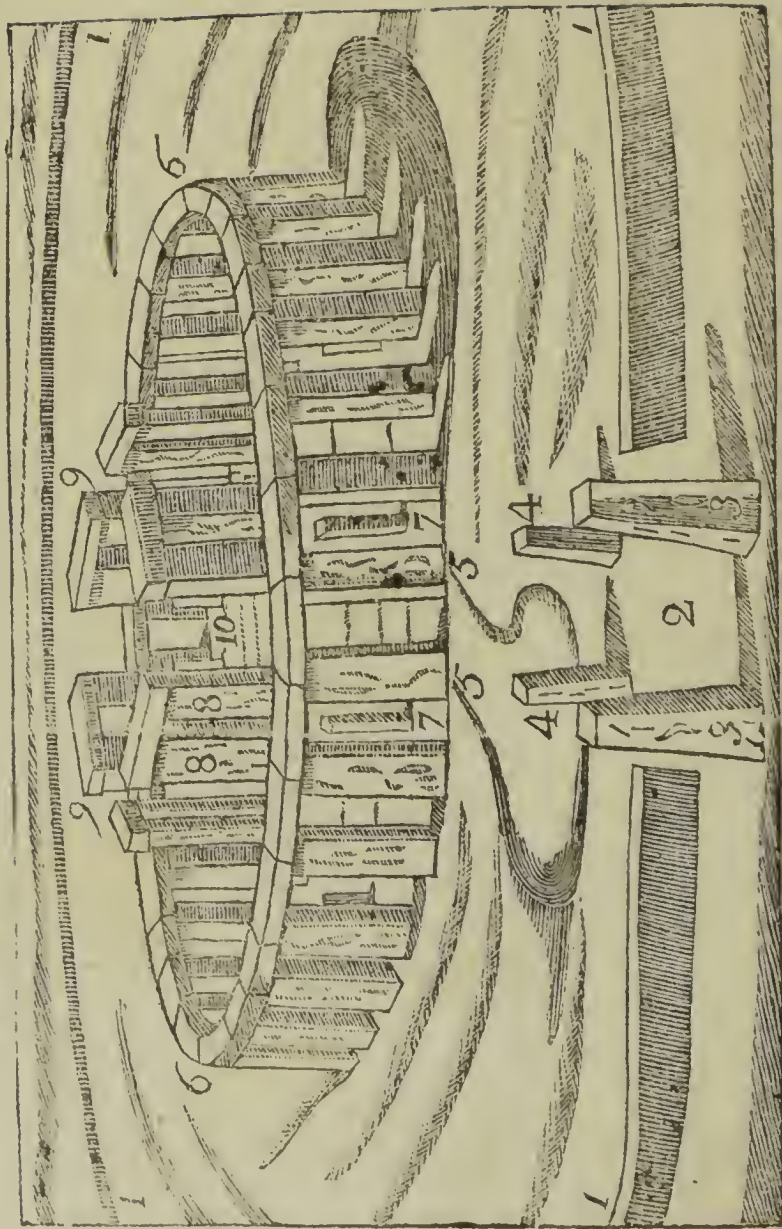
Thus have we finished, with the assistance of *Dr. Stukely*, the work or principal part of this celebrated wonder; properly the temple or sacred structure, as it may be called. Though its loftiest crest be composed but of one stone, laid upon another. A work, as *Mr. Webb* says justly, built with much art, order, and proportion. And it must be owned, that they, who had a notion that it was an unworthy thing to pretend to confine the Deity in room and space, could not easily invent a grander design than this, for sacred purposes; nor execute it in a more magnificent manner. Here space indeed is marked out and defined, but with the utmost freedom and openness. Here is a *Kebba* intimating, but not bounding, the presence of the Deity. Here the variety and harmony of four different circles presents itself continually new, every step we take, with opening and closing light and shade. Which way soever we look, art and nature make a composition of the highest gusto, and create a pleasing astonishment very apposite to sacred places. But in the dusk of evening, or by the uncertain moon's dim light (as we have often seen it) the wondrous pile looks doubly venerable, and its extended shades strike the spectator with a sacred awe.

*Explanation*





*The BUILDING in PERSPECTIVE, from the North East, being the grand Entrance, when in its perfect State. According to INIGO JONES and WEBB.*



*Explanation of the annexed PERSPECTIVE VIEW, whereby the general Composure of the particular Parts of the Uprights are together all seen, and by which the stately Aspect and magnificent Greatness are apparently conspicuous.*

THE whole building, which is of a circular form, is one hundred and ten feet diameter, double winged about, without a roof, anciently environed with a deep trench, still appearing, about thirty feet broad. So that betwixt it and the work itself, a large void space of ground being left, it had, from the plain, three open entrances, the most conspicuous thereof lying north-east. At each of which was raised, on the outside of the afore-said trench, two huge stones gatewise, parallel whereunto, on the inside, were two others of less proportion. The inner part of the work, consisting of an *hexagonal* figure, was raised, by due symmetry, upon the bases of four equilateral triangles (which form'd the whole structure); this inner part likewise was double, having within it also, another *hexagon* raised, and all that part within the trench sited upon a commanding ground, eminent and higher by much than any of the plain lying without, and in the midst thereof, upon a foundation of hard chalk, the work itself was placed, so that, from what part soever they came into it, they rose by an easy ascending hill.

1. The trench that goes quite round the building, at about 35 yards distance from it.
2. The avenue, or grand entrance at the north-east.
3. The great stones which made the entrance from the outside of the trench; seven feet broad, three thick, and twenty high.
4. The parallel stones on the inside of the trench, four feet broad and three thick, but they lie so broken and ruined by time, that their proportion in height cannot be distinguished, much less exactly measured.
5. The pylasters of the outward circle, or supporters of the open gallery, according to *Cambrensis*.
6. The architraves incumbent on them.
7. The perpendicular stones of the inner circle.
8. The pylasters of the great hexagon.
9. The architraves that adorn them.
10. The pylasters of the lesser hexagon.

The whole number of stones, of which this most superb temple was composed, is as follows, *viz.*

	No. of Stones.
Uprights of the great circle	30
Imposts forming the cornice of ditto	30
The interior circle	40
Uprights of the exterior oval	10
Imposts of ditto	5
Stones of the interior oval	19
The altar	1
There are besides these, two small stones standing within the <i>vallum</i> , their use uncertain	2
A large table-stone for preparing the vic- tims, lying just within the entrance of the <i>area</i>	1
The <i>craum leche</i> , or bowing-stone, lean- ing without	1
There seems to have been another by the <i>vallum</i> , directly opposite to the entrance	1
In all	140

The *avenue* of *Stonehenge*, with the *curfus* or *Hippodrome* adjoining, though elegant and useful parts of the whole, and very apparent, yet were never taken notice of by any who have written on this subject, till Dr. *Stukely* remarked them.

The *avenue* answers to the principal line of the whole work, the north-east, where the sun rises when the days are longest. *Plutarch*, in the life of *Numa*, says, the ancients observed the rule of setting their temples with the front to meet the rising sun. This was in all probability a patriarchal rite. This *avenue* extends itself in a strait line down to the bottom of the valley, with a delicate descent. Two ditches, on each side of it, run perfectly parallel to the bottom, 40 cubits asunder. The earth of the ditches was thrown inward, and seemingly some turf on



on both sides heaped upon the avenue. About the midway there is a pretty depressure not from art but nature, which diversifies it agreeably, and has a charming effect. It is precisely a thousand cubits from the bottom to the entrance of the *area* of *Stonehenge*. Dr. *Stukely*, on his first examination of this noble work, apprehended this to be the termination of the avenue. But upon a more accurate view in the following summer, he found it to extend much farther, and to divide itself at the bottom of the valley into two branches. The eastern branch goes a long way directly east, pointing to an ancient, but now disused ford of the river *Avon*, called *Radfin*; and beyond that the visio of it bears directly to *Haradon-Hill*, beyond the river. The western branch from this termination at the bottom of the hill, a thousand cubits from the *area* of *Stonehenge*, goes off with a similar sweep at first; but then it does not throw itself into a strait line immediately, as the former, but continues curving along the bottom of the hill till it meets the *curfus* or race-course.

From the bottom of the valley the wing of the avenue turns off to the right with a circular sweep, and then in a strait line proceeds eastward up the hill. It goes just between those two most conspicuous groups of barrows, crowning the ridge of that hill eastward of *Stonehenge*. These two groups of barrows are, each of them, generally called the Seven Kings Graves. When the avenue first divides and turns off, at the bottom of the valley, it is much obscured by the wheels of the carriages that go over it for a great way together, for it is the road to *Lavington*. Nevertheless a curious eye sees all the traces of it without difficulty, till it is got higher up the easy ascent of the hill, and out of the common road. Then it is very apparent, and consists of the two little ditches, as before, exactly parallel, and still forty cubits asunder. Upon the elevation of this hill it is 2700 feet from the beginning of this wing of the avenue at the bottom of the valley. And from this hill it still continues in the very same direction eastward, till it is unfortunately broken off by the ploughed ground three hundred feet from hence. This ploughed ground continues for a mile together, as far as the river's side at *Amesbury*; so that it is impossible

to trace it any farther. Yet one would think that the founders would never begin an avenue at the bottom of a valley, but rather on an hill; and that for this reason, that they might give notice by fires in the morning of those days on which they had held their grand festivals. For it was the custom of the *Druids* to give notice by fires of the quarterly days of sacrifice. And indeed, if you carry the avenue on in the former direction eastward, and so mount the next hill, whereon stands *Vespasian's* camp, we find a place exactly suited to the purpose. For this hill commands a very extensive prospect. One thing is observable, that there is a bank across the bottom of the valley, for the more commodious passage of the religious ceremony, which much strengthens the conjecture of the avenues having reached hither. Let us close this section with the following remark, that this very avenue is proof enough that *Stonehenge* is not a sepulchral monument; none of which were ever known to have avenues of this extent leading to them, if they had any at all. But this notion requires no formal confutation.

About half a mile north of *Stonehenge*, across the first valley, is the *curfus* or *hippodrome*, discovered by Dr. *Stukely*, Aug. 6, 1723. 'Tis a noble monument of antiquity, and very much illustrates the preceding account of *Stonehenge*. It was the universal custom to celebrate feasts, games, exercises and sports, at the more public and solemn seasons of sacrifice. And this *curfus* must have been the place for such exercises. This great work is included between two ditches running east and west in a parallel, and is two hundred cubits in breadth, and six thousand cubits, or two *English* miles in length. A most noble work! contrived to reach from the highest ground of two hills, and extended the whole intermediate distance over a gentle valley. So that the whole *course* lies conveniently under the eye of the most numerous assembly of spectators. To render this yet more convenient for prospect, it is projected on the side of a rising ground looking chiefly towards *Stonehenge*. And here one can hardly help indulging one's imagination with the thoughts of the delightful spectacle they must have had from the temple, when this vast plain was crowded with  
chariots,

chariots, horse, and foot, attending these solemnities in innumerable multitudes. This *course* has two entrances; gaps being left in the ditches for that purpose. And these gaps or openings, which are opposite to each other in the two ditches, are opposite to the strait part of the avenue of *Stonehenge*. It seems as if the turf of the adjacent ground on both sides has been originally taken off, and laid on the whole length of the *course*, because it appears somewhat higher in level. Though this was an incredible labour, yet was it a fine design for the purpose of running.

The eastern end of the *course* is composed of a huge body of earth, or a great bank, thrown up nearly the whole breadth of the *course*. This was an elevated place, very proper to contain the chairs or seats of such as were either the judges of the prizes, or the most eminent spectators. The western end of it is carved into an arch, like the end of a *Roman circus*. Here probably the chariots whirl'd round in order to turn again.

This is certainly the finest piece of ground (except where the public road in later ages has defaced it) that can be imagined for the purpose. The whole is commanded by the eye of a spectator in any part. In the middle is a valley, and pretty steep at present; yet only so as that a *British* charioteer might have a good opportunity of shewing that dexterity so applauded by *Cæsar*. The exquisite softness of the turf would prevent any damage from a fall.

Indeed, to the meeting of great assemblies, the place seems peculiarly adapted; for which purpose, I believe, the world does not afford a nobler spot than *Stonehenge* and its environs. Its situation is upon an hill, in the midst of an extended plain, 100 miles in circuit, in the centre of the southern part of the kingdom, covered with numberless herds and flocks of sheep, in which respect the employment and the plains themselves are patriarchal; where the air is perfectly salubrious and exhilarating, and the yielding turf fine as the surface of a bowling-green. From almost every adjoining eminence the prospect is open into *Hampshire*, *Berkshire*, *Somersetshire*, *Dorsetshire*, and takes in all the lofty hills between *Marlborough*

and *Sandy-lane*, sustaining the long range of *Wansdyke* and the *mother-church* of *Abiry*.

In such a consecrated place in the territory of the *Carnutes*, the centre of all *Gaul*, at a certain season of the year, the *Druids* of that country were wont to meet, according to *Cæsar*; where, and by whom all controversies were settled, and whose judgments and decisions were readily obeyed. Their discipline they fetched from *Britain*, whither those, who were willing to learn it, still went for instruction.

This leads me naturally to enquire into the meaning of its ancient denomination, *Choir Gaur*; out of which the trifling Monks formed their *Chorea Gigantum*. Dr. *Stukely* judges that it imports as much as the *Great Church*, or *Grand Choir*; but has given us no other foundation for his opinion than the general design of such works. That learned antiquarian, however, happy in all his conjectures, has not erred from the mark in this respect. It does indeed include that idea, and not only that, but the notion of every other purpose for which it can be imagined to have been intended. *CHOIR*, in the *Hebrew* or *Phœnician* tongue, is the *Concha marina*, or round double *Sea-shell*, which very exactly comprehends the idea of *circle within circle*, and is thence used to signify any lofty pile of building raised in that form; *Suggestus aliquis fastigiatus instar Conchæ exædificatus*, says *Marius de Calashio* upon the word. And I observe in the medals of *Vaillant*, already taken notice of (exhibited in his second vol. of *Colony Coins*, page 69, 148, 218, 251, 337, and by Dr. *Stukely*, in the 50th page of his *Stonehenge*) under the words *AMBROCIÆ PETRE*, in one the very figure of this sea-shell, and in the two others, under the pillars and in a line with the altar, the same figure again; which cannot, I conceive, be so well understood to represent the city of *Tyre*, sufficiently ascertained by the legend, as the very form in which these ambres or pillars of *Hercules* were erected.

The word *GAUR* signifies a gathering together of the people, *collectio, congregatio*. So that the proper signification of the *Phœnician* name *CHOIR GAUR* is the circular high place of the assembly or congregation.

The



The vulgar opinion of its having been raised by *Aurelius Ambrosius* (an opinion entirely owing to the similitude of sound in the name of the adjoining town) to the memory of his nobles massacred on this plain by *Hengist*, is scarce worth confuting. Let it only be remembered once again, that *ambres* are *anointed stones*; we shall not then be long at a loss for the etymon of that name, nor wonder that the neighbouring camp of *Vespasian*, and thence the town itself, should be denominated from these *consecrated pillars*, which composed the noblest structure of the kind within these islands, or it may be in the universe itself, that of *Abury* alone excepted.

Mr. *Webb* says, that the heads of oxen and deer, and other beasts, have been found in digging in and about *Stonehenge*, as divers then living could testify; undoubted reliques of sacrifices, together with much charcoal, or wood-ashes: that the Duke of *Buckingham* particularly dug about it, it is to be feared, much to the prejudice of the work; that himself did the like, and found what he supposed to be the cover of a *thuribulum* or censer. And indeed vases of incense, oil, flower, salt, wine, and holy water were used by all nations in their religious ceremonies. So likewise Mr. *Thomas Hayward*, the owner of *Stonehenge*, some years ago (for at present it is the property of his Grace the Duke of *Queensberry*) dug about it, and found the heads of oxen and the bones of other beasts. The use of sacrifices was the original and early practice of mankind, ever since the first institution of them at the fall; and the form of it was much the same in patriarchal times and after the *Exodus*, amongst the *Jews* and other nations. *Homer* has given us a very particular account of it, which therefore we shall lay before the reader in the words of Mr. *Pope*:

Then near the altar of the darting king  
 Dispos'd in rank their hecatombs they bring;  
 With water purify their hands, and take  
 The sacred off'ring of the salted cake;  
 While thus, with arms devoutly rais'd in air,  
 And solemn voice, the priest directs his pray'r.  
 So *Chrysis* pray'd, *Apollo* heard his pray'r:  
 And now the *Greeks* their hecatomb prepare;  
 Between their horns the salted barley threw,  
 And with their heads to heav'n the victims slew:



The limbs they sever from th' inclosing hide;  
 The thighs, selected to the Gods, divide :  
 On these, in double cawls involv'd with art,  
 The choicest morsels lay from every part.  
 The priest himself before his altar stands,  
 And burns the off'ring with his holy hands,  
 Pours the black wine, and sees the flames aspire;  
 The youths with instruments surround the fire :  
 The thighs thus sacrific'd, and entrails drest,  
 Th' assistants part, transfix and roast the rest :  
 Then spread the table, the repast prepare,  
 Each takes his seat, and each receives his share.  
 When now the rage of hunger was repress'd,  
 With pure libations they conclude the feast ;  
 The youths with wine the copious goblets crown'd,  
 And pleas'd, dispense the flowing bowls around.  
 With hymns divine the joyous banquet ends,  
 The Pæans lengthen'd till the sun descends.

ILIAD I.

All the considerable parts of these great works vary about five or six degrees from their true respective points in the heavens, which is a proof that the founders were acquainted with the use of the magnetic compass; and that the needle then varied that quantity from the true meridian line. But if it be said that the use of the compass was not known in those early times, what sense will the objector apply to that extraordinary passage of *Homer* (*Odyss. l. 8, ad finem*) who, speaking of the *Phæacians*, and their great skill in maritime affairs, and encouragement of every branch of nautical science, makes *Alcinous* give to the shipping of his island the following character, which has puzzled all commentators; and which either can have no meaning at all (and that does by no means suit with such a writer) or plainly evinces that sea-faring people to have been acquainted with the mariner's compass:

No pilots aid *Phæacian* vessels need,  
 Themselves *instinct with sense* securely speed ;  
 Endu'd with wond'rous skill, untaught they share  
 The purpose and the will of those they bear ;  
 To fertile realms, and distant climates go,  
 And, where each realm and city lies, they know :  
 Swiftly they fly, and through the pathless sea,  
 Tho' wrapt in clouds and darkness, find their way.

If this be not so, how came the *Arabians* by it, from whom *Vasquez de Gama* took it? How the *Chinese*? And how that *French* author, who gave so plain a description of it in the year 1100, from whom the passage is quoted at length by *Dr. Arbuthnot* in his curious treatise of ancient coins, weights and measures, towards the conclusion?

Very numerous are the *barrows* in the neighbourhood of *Stonehenge*. This term too is of *Phœnician* growth. It is the *BAR-ROW*, the thrown-up pit of commination, or consumption, or lamentation. We may readily count fifty at a time in sight from the place, easily distinguishable, but especially in the morning or evening, when the rays of the sun strike obliquely on the ground beyond them. They are the artificial ornaments of this vast and open plain. And it is no small entertainment to the curious to remark their beauties, their variety in form and magnitude, and their situation. They are generally of elegant shape, and done with great nicety. There is likewise great variety in their turn, their diameters and manner of composition. In general they are upon elevated ground. All this shews that those people are but superficial inspectors of things, who fancy great battles fought on the spots where the *barrows* are, and that they are the tumultuary sepulchres of the slain: Far otherwise! They are the single monuments of Great Personages, buried during a considerable space of time, and that in peace. And sometimes there are groups of them together, as family burial-places. The bodies inclosed are deposited north and south. But in some are found only urns filled with bones; in others burnt bones without any sign of an urn. Most of them are surrounded with ditches; some of which are sixty, and some an hundred cubits in diameter. The tomb of *Achilles* was a *barrow*. For thus says the shade of *Agamemnon* to that of the hero in the 24th book of *Homer's Odyssey*:

Now all the sons of warlike *Greece* surround  
Thy destin'd tomb, and cast a mighty mound:  
High on the shore the growing hill we raise,  
That wide th' extended *Hellepont* surveys;  
Where all, from age to age, who pass the coast,  
May point *Achilles'* tomb, and hail the mighty ghost.

They

They may generally be thus distinguished :

I. Circular trenches, with a small tump or elevation in the centre, are supposed to be *Druidical barrows*.

II. Plain round ones, which are very common in *England*, may be *Roman, Saxon, Danish, or British*.

III. Such as are of a fine-turn'd, elegant and bell-like form, with trenches round them, are *royal sepulchres*. Of this sort is that of *Carvilius*, in the neighbourhood of *Wilton*; and another at *Compton*, in the parish of *Enford*, six miles north of *Stonehenge*, which covers half an acre of land.

IV. Large oblong barrows, with or without trenches, are those of *Arch-Druids*. Such are those of *Long-Barrow, El-Barrow, &c.* In several of these have been found the *celts* wherewith the *mistletoe* was cut.

The first letter in the word *celt* should be sounded hard like a *k*. The instrument was so named from the *Hebrew* or *Phœnician* *KALAT*, *recepit, retinuit, collegit*, being that with which this divine medicine was gathered.

For the *mistletoe* was gathered as such by the *Druids* with much ceremony, and a stated form of prayer, with the offering of sacrifice, as we learn from *Pliny*, *Hist. Nat.* xvi. c. 44. It was thought to promote fertility and the cure of most disorders, and has been recommended of late years as a specific in epileptic and convulsive cases, upon whatever tree it grows. But the *Druids* had particular reasons for preferring that of the oak. It may be propagated by cutting a slit in the bark of a tree, and sticking in a seed; or by squeezing the seed from the berry, and sticking it on the outside of the branch, where its natural viscidness will secure it. Tho' it continue alive upon trees in summer, yet it does not begin to flourish and appear in vigour till the sap of the tree be fallen, and the leaves dropt. Its berries are full ripe about the end of *December*; and the more rigorous the season, the more flourishing is the *mistletoe*. The method of using it, with an account of some wonderful cures performed by it, may be seen in a *Dissertation concerning Mistletoe*, by Sir *John Colbach*, in 1730. The curious reader may also consult *Boyle's Usefulness of Exper. Philos.* Part II. p. 174.

In.

In the year 1722, the then Earl of *Pembroke*, says Dr. *Stukely*, opened a *barrow*, in order to find the position of the body observed in those early days. On the west side he made a section from the top to the bottom, an entire segment from centre to circumference. The manner of the composition of the *barrow* was good earth quite through, except a coat of chalk of about the thickness of two feet, covering it quite over, under the turf. Hence it appears, that the method of making these *barrows* was, to dig up the turf for a great space round till the *barrow* was brought to its intended bulk: then with the chalk dug out of the surrounding ditch they powdered it all over. So that for a considerable time these *barrows* must have looked white, perhaps for some years. And the notion of sanctity, which was annexed to them, prevented people from trampling on them till perfectly settled and turfed over. And to this is owing the neatness of their form to this day. At the centre of this *barrow*, not above three feet under the surface, was found the skeleton of the person interred, perfect, of a reasonable size, the head lying toward *Stonehenge*, or northward.

The year following, in order to prosecute this enquiry, the Doctor, by his Lordship's order, began upon a barrow north of *Stonehenge*, in that group which is south of the *course*. 'Tis one of the double *barrows* there, and the more easterly and lower of the two, and somewhat less. It was reasonable to believe, that this was the sepulchre of a man and his wife, and that the less was the female; and so it proved, or at least his daughter. We made a large cut on the top from east to west. After the turf was taken off, we came to the layer of chalk, as before, then fine garden mould. About three feet below the surface, a layer of flints, humouring the convexity of the barrow. These flints are gathered from the surface of the downs in many places, and especially from land that has been ploughed. This being about a foot thick, rested on a layer of soft mould, inclosed in which, a foot deep, was found an urn full of bones. This urn was of unbaked clay, of a dark reddish colour, and crumbled into pieces. It had been rudely wrought with small mouldings round the verge, and other circular channels on the outside, with several indentures between, made with



with a pointed tool. The bones had been burnt and crowded all together in a little heap, not so much as a hat-crown would contain. They appeared to be the remains of a girl about fourteen years of age, by their size and the great quantity of female ornaments mixed with the bones; as beads of all sorts, and in great number; some of glass of divers colours, but mostly yellow, and one black; many single, many in long pieces notched between, so as to resemble a string of beads, and these were generally of a blue colour. There were many of amber, of all shapes and sizes, flat squares, long squares, round, oblong, small and great: Likewise many of earth of different shapes, magnitude and colour, some little and white, many large and flattish, like a button, others like a pulley. But all had holes to run a string through, either through their diameter or sides. Many of the button sort seemed to have been covered with metal, there being a rim worked in them, wherein to turn the edge of the covering. One of these was covered with a thin film of pure gold. These were the young lady's ornaments, and had all undergone the fire; so that what would easily consume fell to pieces as soon as handled. Much of the amber was burnt half through. This person was a heroine; for we found the head of her javelin of brass. At the bottom of it are two holes for the pins that fastened it to the staff. There was, besides, a sharp bodkin, round at one end, and square at the other where it went into the handle. Reserving these trinkets, they recomposed the ashes of the illustrious defunct, and covered them with earth.

They then opened the next *barrow* to it, inclosed in the same ditch, which they supposed to be the husband or father of this lady. At fourteen inches deep, the mould being mixed with chalk, they came to the entire skeleton of a man. The skull and all the bones were exceedingly rotten and perished through length of time, though they conjectured this to be a barrow of the latest sort. The body lay north and south, with the head to the north, as in that which Lord *Pembroke* had opened.

They



They next went westward, to a group of *barrows* whence *Stonehenge* bears east north-east. Here is a large barrow ditched about, but of an ancient make. On that side next to *Stonehenge* are ten less, small, and as it were crowded together. South of the great one is another *barrow*, larger than those of the group, but not equalling the first. It would seem, that a man and his wife were buried in the two larger, and that the rest were of their children or dependants. One of the small ones, twenty cubits in diameter, they cut through, with a pit nine feet in diameter, to the surface of the natural chalk, in the centre of the *barrow*, where was a little hole cut. A child's body (as it seems) had been burned here, and covered up in that hole; but through length of time it was consumed. From three feet deep they found much wood-ashes, soft and black as ink, some little bits of an urn, and black and red earth very rotten; some small lumps of earth, red as vermillion; some flints burnt through; and toward the bottom a great quantity of ashes and burnt bones. From this place one hundred and twenty-eight *barrows* may be counted in sight.

They dug up one of the *Druidical barrows*, being a small tump with a large circular ditch around it. It was that next to *Bush-barrow*, and westward of it, *Stonehenge* bearing thence north-east. They made a cross section ten feet every way, and three feet broad over its centre, upon the cardinal points. At length they found a squarish hole cut into the solid chalk, in the centre of the *tumulus*. It was two cubits long, and one cubit broad, pointing directly to *Stonehenge*. It was a cubit and an half deep from the surface, and was covered with artificial earth, not above a foot thick from the turf. In this little grave they found all the burnt bones of a man, but no urn, nor any signs of one. The bank of the circular ditch is on the outside, and is twelve cubits broad. The ditch is six cubits broad (the just length of the staff by which the *Druids* measured) and the area is seventy cubits in diameter.

In some other *barrows* were found large burnt bones of horses and dogs, together with human; also of other animals, as of fowls, hares, boars, deer, goats, and the like.

like. And in a great and very flat old-fashioned *barrow*, west from *Stonehenge*, among such matters, were found bits of red and blue marble, chippings of the stones of the temple. So that probably the interred was one of the builders. We read in *Homer* of *Achilles* slaying horses and dogs, at the funeral of *Patroclus*.

A sword of brass was once dug up in a *barrow* here; and in that very old *barrow* near *Little Amesbury* was found a very large weapon of the same metal, weighing twenty pounds, and like a pole-ax. In the great *long barrow*, two miles north from *Stonehenge*, supposed to be the sepulchre of an *Arch-Druid*, was found one of those instruments of brass, called *Celts*, wherewith they cut off the mistletoe. It is now in the *British Museum* at *London*. Thus the ancient *Britons*, as well as the *Greeks* and *Trojans*, had the custom of burning their dead bodies, probably before the name of *Rome* was heard of in the world. And thus much for things found in the neighbourhood of *Stonehenge*.

But eternally to be lamented is the loss of that tablet of tin, which was found at this place in the time of King *Henry VIII.* (that æra of the revival of learning) inscribed with many letters, but in so strange a character, that neither Sir *Thomas Elliot*, a learned antiquary, nor Mr. *Lilly*, master of *St. Paul's* school, could make any thing of it. Mr. *Sammes* may be in the right in judging it to have been *Punic*. There is no doubt to be made but that it was a memorial of the founders, and had it been preserved, would have been esteemed an invaluable curiosity.



## Of A B I R Y.

THE hieroglyphical figures, in which the *Patriarchal* or *Druidical* temples were laid out, were intended to represent the divine personalities of the great object of their worship. The *circle* was considered as expressive of HIM, who is the source of all being. The *Seraph* was an emblem of that divine emanation from the eternal Father, called anciently *PTHAH*, the *Revelation*, THE WORD; and the *Expansion of his Wings*, of the HOLY SPIRIT, stiled *CNEPH*, THE WINGED.

*Kircher* has given us an ancient fragment in the *Phœnician* tongue, which explains the entire figure of the temple of *Abiry*:

“Zus hu Asphira Acranitha, meni arits Chuia;  
 “Asphira hu Chiyl d’Alha dilh la strura ula Shulma  
 “acrahn mdyh; vchnia hu rucha d’Alha dmchina cul  
 “ylma.”

“*Jupiter* (says the fragment) is a feigned sphere;  
 “from it is produced a serpent: The sphere shews  
 “the DIVINE NATURE to be without beginning or  
 “end; the *serpent* his WORD, which *animates* the  
 “world, and *makes it prolific*; his *Wings*, the SPIRIT  
 “of GOD, that by its motion gives life to the whole  
 “mundane system.”

Thus the compleat hieroglyphical figure conjoined obtained the name of *CNEPH-PHTHAH*; and is this Ὀφιο-κυκλο-πτερυγομορφος of *Kircher*. Hence were these temples termed *Dracontia*, and hence the old stories of their being kept or guarded by *dragons*.

But the *great* reason (for this includes the reason of the name also) why they considered the *Seraph* as an emblem of the *solar* light, and *so* as a substituted one of the second person, was its extreme brightness and radiancy, and the very glorious appearance which it made. For it was the *serpent* of the *fiery-flying species*; the same sort that we read of in *Isaiah*, xxx. 6, and which afflicted the *Israelites* in the wilderness, the image of one of which was lifted up by *Moses*. And that *serpentine figure* was most undoubtedly an emblem of the *divine light*. "For (says the wisdom of *Solomon*, xvi. 5, 6, "7.) when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked "Serpents, thy wrath endured not for ever. But they "were troubled for a small season, that they might be "admonished, having a *sign of salvation* to put them in "remembrance of the commandment of thy law. For "he that turned himself towards it, was not saved by "the things that he saw, but by THEE, that art the "SAVIOUR of all." It is evident enough that the *Jews* entertained a very high opinion of this brazen figure, since we find them burning incense to it even in the days of *Hezekiah*.

"And as *Moses* lifted up the serpent in the wilderness, "even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have "everlasting life." *John* iii. 14, 15.

As for the supposed impropriety of it on account of the *curse* denounced against the *serpent* at the fall, it is sufficient to observe, that "CHRIST redeemed us from "the *curse* of the law, being made a *curse* for us; for it "is written, cursed is every one that hangeth on a tree." *Galat.* iii. 13.

But to take off every shadow of an objection to the propriety of this symbol, be it remembered once for all, that it had no concern in the fall of man; that it is not of the same species with that, of which it was said, *upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life*; but the *NACASH SERAPH*, the *flaming* or *fiery-flying serpent*, and was therefore considered as a fit emblem of *light* and *life*. To this consideration several other causes might also concur; as, the annual renovation



tion of its youth and beauty; its sinuosity, which enabled it to put on various forms; the acuteness of vision, and the extraordinary sagacity ascribed to it; its colour, which is that of vivid flame or burnished brass, and the name which it bore.

Its name of *SERAPH* particularly, is so expressive of that blaze of brightness which it seemed to display when reflecting the splendor of the solar rays, that it has been transferred to a superior order of *Angels*, and is once (*Isaiah vi.*) made use of to denote even the glorious appearance of the *cherubim*. But the ancient emblem of death was, *the creeping serpent biting the heel of the woman*.

As some well-meaning persons have conceived a distaste for these pieces of antiquity, and have hastily pronounced them the remnants of idolatry, and the dishonours of human nature; it behoved us to pay this deference to the tender conscience, and to obviate the prejudices of intemperate zeal. Upon the whole, then, the reader will consider, that the figures here delineated were emblems, not objects of worship; and only answered the end of an inscription before the use of letters:

---

quum  
*Nondum flumineas Memphis contexere biblos  
 Novcrat, et saxis tantum volucresque feræque,  
 Sculptaque servabant magicas Animalia linguas.*

LUCAN.

Ere *Memphis* yet to letter'd science rose,  
 Or knew the flaggy volume to compose;  
 When birds and beasts, and animals alone,  
 Reserv'd the magic languages in stone.

That the stones which formed them were but the constituent parts of a sacred edifice; and no man adores the temple, but the divinity supposed to inhabit there. The most bigotted *Christian* of any denomination was never yet accused of worshipping a *Church*, tho' erected in the figure of a *cross*.

This premised, we proceed to the description of the temple itself.

ABIRY



ABIRY is founded on the more elevated part of a plain, whence is an almost imperceptible descent every way. The entire figure of it, as has been hinted before, is a *seraph* or *fiery-flying serpent*, transmitted through a vast *circle*, with his *wings expanded*. The exterior part of the grand *circle* is a prodigious lofty *vallum*, with a very deep ditch on the inside of it, near eighty feet, or forty-five cubits broad; its diameter is seven hundred and fifty cubits; its circumference two thousand two hundred and fifty cubits; the inclosed area about twenty-two acres. This extraordinary *vallum* and ditch correspond with what is before observed of Mount Sinai, where *Moses* was commanded to *set bounds about the mount, and sanctify it*.

Within this ditch was formed a *CIRCLE* of one hundred enormous stones set upright, which were generally 15, 16, or 17 feet high, and near as much in breadth. Twenty-five cubits is the regular measure, *with regard to the larger stones*, from the centre of the one to the centre of the other, making the interval fifteen cubits. But in all of them *throughout*, the proportion of the solid to the void is *as two to three*. Out of these hundred stones, forty-four were still visible when Dr. *Stukely* was there in the year 1722; whereof seventeen were standing, and twenty-seven thrown down or reclining, and in this state they still continue. Ten of the remainder had been demolished by *Tom Robinson*, in the year 1700, and their places levelled. The vestiges of the rest were still discernible. When this mighty colonade of one hundred such stones was in perfection, there must have been a most agreeable circular walk between them and the ditch. 'Tis scarce possible for us to form a notion of the grand and beautiful appearance it must then have made.

Within this *CIRCLE* were the *WINGS*, being two temples of like form and dimensions; each consisting of two concentric circles: The outer circles contain each thirty stones of like dimensions, and placed at like intervals with those already mentioned. The inner circles of both consist each of twelve stones, of the same size and distances. The inner circle must therefore be one hundred cubits in diameter; the outer two hundred and fifty cubits. So that the periphery of the outer circles of the *wings* is equal to the diameter of the great *circle*.

The

The southermost of these temples towards *Kennet*, has a central obelisk, which was the *kibla* whereto they turned their faces in worship. The other has that immense work in the eentre, which the *Hebrews* and *Phœnicians* called *KOBHE*, *testudo ædificii*, *fornix*, *ædicula*, *tabernaculum*, (see *Marius de Calashio* upon the word) and from them the old *Britons* a *Cove*; consisting of three stones placed with an obtuse angle towards each other, and as it were upon an arc of a circle, like the great half-round at the east end of some cathedrals. It was the *adytum* of this temple, and the *kibla* thereof opening north-east; the extravagant magnitude and majesty of which is very astonishing. It measures twenty cubits from the edge of the outer jambs, and ten eubits in depth. Upon the ground before this superb nich lay the altar, which, no doubt, was carried off long ago, as not being fixed; and the northern pillar is gone too. It fell down in the year 1713. Its length was about seven yards, or twelve eubits, of the same shape with its opposite, tall and narrow. This measured seventeen feet above ground, being ten whole eubits; four cubits broad, and one eubit and a half thick. Such were the *ansæ* or wings of this noble *ellipsis*. That in the middle is nine eubits, which is almost sixteen feet broad; as many high, and two eubits and a half thick. Of the exterior circle of this northern temple, but three stones are now left standing, and six more lying on the ground. In 1720, both circles were standing, and almost entire. About that time several stones of the southern temple were destroyed; but fourteen are still left, whereof about half that number are standing. The central obelisk of this temple is circular at the base, and of an immense bulk, being twelve cubits, that is, somewhat more than twenty feet long, and five eubits in diameter. When standing, it was higher than the rest. Before it was the altar of this temple. On this southern side was the ring-stone for the victim.

Most of the houses, walls, and out-houses of this town are built with the materials of these stones that have been fired, and so broken with large sledge hammers. Under an athen tree which was grubbed up here, was found one of the *Druid's* axes or *celts*, wherewith they cut the misletoe of the oak.

Let us walk out now by the southern entrance of the town passing the *vallum*. The road strait forward leads to *Kennet* and *Overtown*. This is the *via sacra*, being an avenue up to the temple, and forming besides one half of the body of the *Seraph*. This is more than an *English* mile, and was set with stones on both sides opposite to one another, and at regular distances. As this was to be the picture of an animal, the *Druids* followed Nature's drawing as nearly as was possible, making the avenue narrower towards the neck, than at its middle. The whole length of it consists of one hundred stones on each side, reaching from the *vallum* of *Abiry* town to the circular work upon *Overtown-hill*. The same proportion is every where preserved between breadth and interval, as before. Mounting up *Overtown-hill*, the avenue grows much narrower. In 1722, the number of stones left (says Dr. *Stukely*) amounted to seventy-two. But alas ! more than half that number have been burnt and broken, and carried off since. This information we give with great regret ; and we have but one grain of comfort to administer to the reader in return for the dissatisfaction with which it must needs affect him ; and that is, that Mr. *Holford*, the present Lord of the Manor of *Abiry*, who has a true taste for curious learning, will take special care (as far as his property extends) that these venerable remains of antiquity receive no farther injury.

In a *close* on the left hand, or east of the avenue, not far from *Abiry* town, is a pentagonal stone laid flat upon the ground, in the middle of which is a basin cut, always full, and never overflowing ; proceeding from a spring underneath, and much regarded by the country people. In all probability this has been ever since the foundation of the temple, for purifications.

How much the *Druids* were concerned in lustrations, ablutions, and purifications, is evident enough from the great multitude of *rock-basins* dispersed amongst their sacred works ; upon which Mr. *Berlase*, in his late valuable work of the *Antiquities* of *Corwall*, has spent a whole chapter.

The summit of *Overtown-hill* is the *hak-pen*, a compound oriental word, signifying the *serpent's head*, which is just four thousand cubits, the measure of an eastern mile.

mile in Dr. *Arbutnot's* tables, from the *vallum* of *Abiry*. This hill the people have a high notion of, and still call it the Sanctuary. Unhappily all the stones have been carried off, and the ground ploughed up. The stones here were not large, but set pretty close together; and the proportions of them, with the intervals, and between the two circles, all taken at one view, charmed the spectator. Most people in the neighbourhood still remember both circles entire and standing, two or three fallen stones excepted, and they are now talked of with pleasure and regret. The outer circle consisted of forty stones, and the inner of eighteen, somewhat larger than the others. From *Overton-hill* is a most glorious prospect, overlooking the whole extent of the temple and sacred field, and beyond that into *Berkshire*, *Gloucestershire*, and *Somersetshire*.

Proceed we now to *Beckhampton* avenue, which extends itself four thousand cubits likewise, or an eastern mile from *Abiry* towards *Beckhampton*. It is the hinder part of the *hieraglyphic seraph*, which the *Druids* thus pourtrayed in this most portentous size; and the number of the stones, as of the other, was an hundred on each side; but almost all of them have been destroyed and carried off; yet the unwearied industry of Dr. *Stukely* has traced out the obit of every stone. It goes out of *Abiry* westward at the interval of twenty-five stones, or a quadrant of the great circle from *Kennet* avenue, and proceeds by the south side of the church-yard. A little spring arises at *Horship North-West*, and flows thence to *Silbury-hill*, where is the proper head of the *Kennet*, and sometimes this is very deep. The picture here humours the reality so far, that this may properly be called the vent of the animal. When you come to the fiftieth stone, on the north side, is a magnificent *cove*, like that already described, the stone of the avenue making the back stone of the *cove*. This served for an oratory to the neighbourhood upon ordinary days of devotion. It is placed on the highest ground which this avenue occupies, and the lands have gained from it the name of *Longstone Fields*. Only one of the stones is now standing, which is nine cubits high, as many broad, and two cubits thick. The back stone is flat on the ground, of the same dimensions.



The other was carried off when Dr. *Stukely* was there, and contained, when broken, twenty good loads. This avenue terminates near a fine group of *barrows* under *Cherril-hill*, in the way to *Oldbury* camp, west of *Beckhampton*.

This point, facing that group of *barrows*, and looking up the hill, is a most solemn and awful place, a descent all the way from *Longstone-Cove*, and directed to a descent a great way farther down the *Bath* road, where no fewer than five valleys meet. The end of it drew narrower in imitation of the tail, which was closed by one stone in the middle.

The *Druids* were tempted to draw out this stupendous work in such a manner, by the appearance of the surprising multitude of stones on the downs, called the *Grey Weathers*, and which at a distance resembles a flock of sheep. Six hundred and fifty-two of the choicest of which were conveyed hither to make this noble temple, as will appear to the reader on casting up the account before him.

	No. of Stones.
The great circle of <i>Abiry</i>	100
The outer circle of the northern temple	30
Inner circle of ditto	12
The cove and altar	4
The outer circle of the southern temple	30
Inner circle of ditto	12
The central obelisk and altar	2
The ring stone	1
<i>Kennet</i> avenue	200
Outer circle of <i>Hak-pen</i>	40
Inner circle of ditto	18
<i>Beckhampton</i> avenue	200
<i>Longstone-Cove</i> jambs	2
The closing stone of the tail	1
	<hr/>
	652
	<hr/>

Such was this amazing work of *Abiry*; than which a grander and more extensive design scarce ever entered into the imagination of man; and which, when it was in perfection,



perfection, was, without question, the most glorious temple of the kind which the world has ever heard of. That it was really a temple sacred to the ever-blessed and undivided Trinity, every circumstance, every consideration tends to persuade us; and one particularly, which has not yet been attended to, and that is, the name itself of *Abiry* (*ABIRI*, *Potentes*) signifying, in the language of its founders, *The Mighty Ones*; of whom the whole was an emblematical representation.

And such as were the *ABIRI* worshipped in *Britain*, such also were originally the *CABIRI* worshipped in the east, so much spoken of, and so little understood. *Bockhart* says, from *Eusebius*, that they were the Gods of the *Phœnicians*, and observes justly that *CABIR* signifies, both in the *Hebrew* and *Arabic* languages, *Magnus vel Potens*; so that *CABIRI*, in the plural, are *The Great or Mighty Ones*. But if the word be written with an *Aleph*, it is not only of the same import, but the very same word with the *ABIRI* above-mentioned, the *Caph* prefixed being only an *Adverb* of Similitude. So *CHERUBIM* is, in like manner, *The Similitude of the MIGHTY ONES*. Hence others call them Θεοὶ μεγάλοι καὶ δυνατοί. He that ministered in sacred things went by the appellation of Κόης, *Coes*, a manifest corruption of the *Hebrew* *COHEN*, a *Priest* or intercessor. And *Cadmilus*, or *Hermes*, the very same with *Canaan*, the ancestor of the *Canaanites* or *Phœnicians*, was stiled their attendant, messenger, or interpreter.

The situation of this temple is in a country full of wonders; where the contemplate and the curious may find employment enough. 'Tis all a healthy rock of chalk, covered with pure virgin turf; the encroachments of the avaricious plough excepted. Eastward are the downs still called *Temple Downs*: Westward the camp of *Oldbury*. On the south is that prodigious *barrow* known by the name of *Silbury-Hill*, which merits a particular description, besides a multitude of others. Then the *Via Badonica*, or *Roman Way*. The *Grey Weathers* are every where dispersed. Further on is that astonishing line of *Wansdyke*, supposed to have been drawn by the *Belgæ*, to secure the conquests which they made in *Britain* before the time of *Julius Cæsar*; of which more

hereafter. Next, hills emerging from the fruitful and delicious vale below, which emulate the clouds, some of them cap't with *barrows*, and so made more superb monuments than the *Pyramids of Egypt*. Hence you see the wide extent of *Salisbury Plain*, and the cathedral of *Sarum*, at the distance of near thirty miles. The air is fine and invigorating; and the prospect, which way soever you turn, seems all enchantment, and dilates the heart beyond expression.

*Silbury-Hill*, which, as we have said, merits a particular description, is the largest *barrow* in *Britain*, if not in the universe. The name of it is corrupted by the country people, and was either written and pronounced *SIL-BAR-ROW*, and then it signifies no more than *the peaceful grave*; or, which is more likely, it was called *SEL-BARROW*, *the large or elevated barrow*. It stands directly south of *Abury*, and exactly between the two extremities, the head and tail of the serpent or *seraph*. The diameter of it at top is equal to the diameter of the temple of *Stonehenge*, and that is sixty cubits, or one hundred and five feet. The diameter at bottom is three hundred cubits, or somewhat better than five hundred feet. The exact perpendicular altitude of it is one hundred cubits, or one hundred and seventy feet. Most amazing it is that an *area* of such extent should be carried up such a perpendicular height, with a sufficient base to support it; and the whole so finely proportioned. For it is an exact cone or sugar-loaf, with the point cut off. Had the dimensions of it at bottom been less, it must have sunk; and had they been larger, the beauty of it had been lost. At present it is, in the poet's language,

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*Totus teres atque rotundus.*

Without actually seeing it, one can scarce have a full idea of it. Its solid contents amount to thirteen million, five hundred fifty-eight thousand, eight hundred and nine cubic feet. The expence of making such a *barrow* now would, according to computation, amount to twenty thousand pounds sterling. Some years ago the bones of the Great Personage (for such undoubtedly he was) who founded it, were dug up in the centre of it, as they lay within

within two feet of the surface at top. At the same time, and in the same repository, were found the remains of an ancient *British* bit or bridle, entirely encrusted with rust, which was in the possession of Dr. *Stukely*. I suspect that the *Munt* (as it is called) belonging to the *castle*, as you enter *Marlborough* from the west, was originally such another *barrow* as this; though the appearance which it must have worn, is now much disguised by the hedge-rows planted round it, and the building on the summit. We have also promised the reader some account of *Wansdyke*.

“The interior part of *Britain*, says *Cæsar*, is possessed by the original inhabitants; but the maritime part by those who passed over from *Belgium*, on account of war and plunder, and who are distinguished by the denominations proper to the states which they belonged to, and from which they came upon the continent. Having made an invasion, here they settled, and began to cultivate the lands.” So that before the arrival of the *Romans* in *Britain*, a powerful colony of the *Belgæ* had firmly seated themselves in this part of the country, comprehending in their conquest the southern part of *Wiltshire*, and all *Dorsetshire*. For the *Belgæ* came into *Britain* upon the south; as other *Celtic* nations before had fixed themselves in the east, as, the *Cantii*, *Trinobantes*, *Iceni*, *Cassi*, *Segontiaci*, *Bibroci*, &c. So that, in *Cæsar*’s time, all the south and east parts of *Britain* were dispossessed of the original inhabitants, and peopled from the Continent. There are no fewer than five successive boundary ditches in these parts, from the southern shore; which in all probability were made by the *Belgic* invaders, as they conquered the country by degrees from the ancient inhabitants. This shews, that they must have been a long while about it, and that the *Britons* disputed every inch of ground with them, as well on account of the extraordinary beauty and goodness of the country, as of their two magnificent temples of *Stonehenge* and *Abury*. The *Segontiaci* had got possession of *Hampshire*, to the east of them, before, as far as the *Coimbourn* river; and the *Atrebat*es, *Berkshire*. The first ditch runs between the river of *Blandford*, formerly *Alauna*, and the river of *Bere*, the *Piddle*,

in *Dorsetshire*, two or three miles south of it. The second runs to the north of *Cranbourn Chace*, upon the edge of *Wiltshire*, by *Pentridge*. It divides the counties of *Dorset* and *Wilts*. The third is conspicuous upon *Salisbury Plain*, as we pass from *Wilton* to *Stonehenge*, about the two-mile stone north of *Wilton*. It is drawn between the river *Avon* and the *Willy*, from *Durnford* to *Newton*. The fourth is also upon the Plain ten or twelve miles farther north, and is called *Old Ditch*. Its extent is from *El-barrow*, a little on the east side of the great turnpike-road from *Devizes* to *Salisbury*, straight on by *Enford Penning*, to the river *Avon*, at *Fyfield*. The fifth is the more famous *Wansdyke*, of great extent. *Gwahan*, in *Old British*, signifies a *separation* or *distinction*, from *guabanu*, to *separate*, and that undoubtedly gave name to the ditch. The method of all these ditches is, to take the northern edge of a ridge of hills, which is mostly steep; and the bank is on the south side. That this of *Wansdyke* was made before the time of the *Romans* here, is evident to a demonstration. Because the *Via Badonica*, or *Roman* road to *Bath*, goes by the side of it, taking it for its director, as far as it goes in a line; but when it strikes off to the right, winding towards *Beacon-hill* and *Calston*, then the *Roman* road leaves it, shooting forward towards *Sandy-lane*, down *Ronway-hill*. This dyke is the last advanced post of the *Belgæ* northwards. And that it was made after *Stonehenge* was built, is plain; because the stones which compose that work were brought from the *Marlborough* downs in *North Wiltshire*, beyond the dyke, and could not probably be conveyed for that purpose, while the inhabitants on each side were professed enemies. We may therefore well conclude, that at the time of the *Belgic* invasion, if not earlier, this prodigious line was drawn across the country, reaching from the *Severn* sea, near *Bristol*, to the river *Tees*, between *Whitchurch* and *Audover*, in *Hampshire*.





“ amongst them. On his decease, he of the rest, who  
 “ excels in dignity, succeeds. If there be many com-  
 “ petitors, he is chosen by the suffrage of the *Druids*;  
 “ and sometimes the decision is made by arms. This  
 “ profession is thought to have been found in *Britain*,  
 “ and carried thence into *Gaul*; and to this day, those  
 “ who are willing to be thoroughly instructed in it, for  
 “ the most part go thither to learn it. Many, induced  
 “ thereto by their great privileges, resort to them of  
 “ their own accord. Others are sent to them by their  
 “ friends and parents. There they are said to learn a great  
 “ number of verses: and some continue under instruc-  
 “ tion for twenty years together. They reckon it not  
 “ lawful to commit those things to writing; whereas in  
 “ most other matters, in public and private accompts,  
 “ they use (*Greek*) letters.”

We must stop here, in order to make a critical re-  
 mark, which is very necessary. We have said just now  
 that the order of the *Druids* was prior to the existence  
 of the *Greek* word  $\Delta\epsilon\upsilon\varsigma$ ; and yet some persons will be  
 apt to infer, from this last sentence of *Cæsar*, that they  
 both spoke and wrote the language. But we must not  
 conclude from this place, (see *Camden's Britannia*, p.  
 xiv.) that they had any knowledge of the *Greek* tongue.  
 For *Cæsar* himself, when he wrote to *Quintus Cicero*, (be-  
 sieged at that time somewhere among the *Nervians*)  
 penned his letter in *Greek*, lest it should be intercepted,  
 and so give intelligence to the enemy. Which had been  
 but a poor project, if the *Druids* (who were the great  
 ministers of state, as well as of religion) had been mas-  
 ters of the language. The learned *Selden* is of opinion,  
 that the word *Græcis* has crept into the copies, and is no  
 part of the original. *Hottoman* and *D. Vossius* also reject  
 it. And it was natural enough for *Cæsar*, in his obser-  
 vations of the difference between the management of  
 their discipline and their other affairs, to say in general,  
 that in one they made use of *letters*, and not in the other,  
 without specifying any particulars. But if any man is  
 of opinion that a word should be retained in this place,  
 the emendation of *Sam. Petit* is very ingenious, that we  
 should read *Craffis* instead of *Græcis*; though not for  
 the

the reason which he gives, because he conceived them to be rudely formed, and not equal to the elegance of the *Greek* and *Roman* characters; but because they were the thick square letters which themselves had introduced from the east.

The reasons (according to *Cæsar's* apprehension) why the *Druids* suffered no part of their discipline to be committed to writing, were, “ that the common people might not be made acquainted with it; and that the students, having no concern with letters, might exercise the memory the more studiously: As it commonly happens to many, that, depending upon what is written, they remit of their diligence both in learning and retaining. They dispute, and deliver to their pupils many things concerning the heavenly bodies, and their motion, the magnitude of the heaven and the earth, the nature of things, and the power and majesty of the immortal gods.” So *Pomponius Mela*, (*de Situ Orbis*, lib. 3. c. 2.) “ They have their eloquence, and their teachers of wisdom, the *Druids*. These profess to understand the magnitude and form of the earth and heaven, the motion of the celestial bodies, and the will of the gods.” *Strabo* says, that there were (lib. 4. p. 197.) “ three sorts of men in high esteem, the *Bards*, the *Prophets*, and the *Druids*; that the *Bards* were the hymners and poets; the *Prophets* were the priests and naturalists; and the *Druids* were the teachers of moral philosophy.” *Cæsar* comprehends all these under the general name of *Druids*.

With respect to their divinity, the same great conqueror lays it down as their leading principle, *quod pro vitâ hominis nisi vitâ hominis reddatur, non posse aliter decorum immortalium numen placari, arbitrantur*: that, unless the life of a man be offered for the life of a man, the divinity cannot otherwise be appeased. And Dr. Scott remarks, that “ It was a principle generally received by men of all nations and religions, (however it came to pass, I know not) that for sinful men to appease the incensed divinity, it was necessary, first, that some life should be sacrificed to him by way of satisfaction for their sins, and that the nobler it was, the more propitious it rendered him.” It is plain that it must have been an original

tradition, and of divine extraction. However, on this account the *Druids* are charged with the offering of human sacrifices. If this be admitted, the practice must have proceeded from an assurance that such a sacrifice was one day or other to promote the happiness of mankind. But we should not hastily believe all that is laid to their charge by their professed adversaries. A multitude of ridiculous vanities have been spoken of, as professed and practised by them in common with other nations, more than they were really guilty of, or acquainted with, as the worship of *Jupiter Taranis*; the payment of divine honours to the *oak*, as the representative of *Jupiter*; the belief of the *Pythagorean Metempsychosis*.

I would willingly ask, how did the relators learn these discoveries? The *Druids* committed nothing to writing. Their mysteries were kept profoundly secret. And how likely was it for the most observing infidel to be mistaken in the little which he seemed to discover, I need not say. Be it, that a fundamental principle, such as that now mentioned, carefully inculcated, and universally received, could not be kept private: Yet how easy was it for a *Roman* to mistake the *imputed* for the *real* sacrifice of a man? How natural for a stranger, and one wholly unacquainted with revelation, to make wrong deductions from such a principle, and to conclude that, because they were convinced that the Deity would not be appeased without the sacrifice of a man, therefore they themselves, in order to appease him, offered not bestial, but human sacrifices. This I verily believe to have been the case. For we find the primitive *Christians* in the same manner, and from the same and no other grounds, most *confidently* and *generally* charged with the offering of human sacrifices also, of which none can be ignorant who has looked into the ancient apologies. Now the *Romans* themselves *did*, upon emergencies, immolate human victims by pairs: but *Cicero* represents the *Druids* as utter enemies to the gods of the nations, and obstinately bent against all religion but their own. Hence they are confidently averred to have been "either the only divines, or the only people who  
" were ignorant of true divinity."

*Soli*



*Solis nosse Deos et cæli numina vobis,  
Aut solis nescire, datum.*

LUCAN. ;

To know the Gods and ruling pow'rs of heav'n,  
To you, or not to you, alone, is giv'n.

In their worship they were equally averse to inclosed temples and the use of images. The name of *Jupiter* they would never admit of, and tolerated only that of *Jou* or *Jove*. Yet true it is, that, though masters of much more philosophy than we are, they did not, like us, so far regard *natural causes*, as to disregard the *first*; but did acknowledge *Him who visiteth with thunder and with earthquake and great noise, with storm and tempest, and the flame of devouring fire*. They did then, as all thinking persons ever did, adore the glorious GOD that maketh the thunder. And hence might the heathen gather the notion of their adoring *Jupiter Taram*, which in the *Celtic* tongue is said to signify *Thunderer*. True, that they invoked the SUPREME by the name *JEHOVAH TSEBAOTH*, the LORD of *Hosts*, or GOD of *Armies*: And hence their supposed respect for *Mars*. True, that the *oak* was esteemed as an emblem of that solemn covenant in which their hopes of happiness were placed, and that, under it, divine honours were paid to *JEHOVAH*, the *Purifier* and *Mediator*: And hence the easy mistake of *Maximus Tyrius*.

But it does not appear to be true that they admitted the doctrine of the *Metempsychosis*. The soul's immortality, and a future state of happiness or misery, they *did* believe; but of any thing further they are well acquitted by one whom, being of a *Celtic* nation himself (*Pomponius Mela*), we may reasonably suppose better acquainted with their tenets, and more disposed to speak indifferently, than of any of the *Roman* historians. Neither indeed did the *Pythagoreans* themselves, or *Platonists*, hold the *transmigration* with regard to any but the wicked and impure: for they believed the souls of the virtuous to be immediately translated to a state of happiness.

The result of Mr. *Borlase's* examination of this point is, that "the *Pythagorean Metempsychosis* does not appear to  
" have been any general fundamental principle among  
" the *Druids*. For indeed, by the traces of the ancient  
" doctrines which still remain (faint as they are, yet per-  
ceptible

“ ceptible) among the northern nations, it is evident,  
 “ that instead of the transmigration of the soul into ano-  
 “ ther body, to live again upon earth, some held two  
 “ states of the departed souls entirely inconsistent with  
 “ that opinion. One state was before the general con-  
 “ flagration of the world (which they called the *Crepus-*  
 “ *culum Deorum*); the other state was in a new and more  
 “ pleasant world, lately emerged from the sea, and risen out  
 “ of the flames of the first. In this second state the good  
 “ were to enjoy all felicity, the bad to suffer continual pu-  
 “ nishment.” See Borlase’s *Antiquities of Cornwall*,  
 p. 99.

I dare promise the inquisitive reader great pleasure in his perusal of the ingenious work referred to. For (though I cannot allow that Mr. *Borlase* has done the *ancient Druids* all that justice which was due to them, having ascribed to this people, without distinction, those corruptions, which, if admitted, were but the growth of later times) yet must it be confessed that he has executed his general undertaking with very masterly judgment and great learning.

The poet *Lucan*, though he could not divest himself of the ordinary prejudices conceived against this wise people, has yet taken some pains to make himself acquainted with their tenets, which he has laid down with great perspicuity and sincerity. From him it appears to have been a *Druidical* doctrine, that “ death is but an  
 “ intermediate point between the present and eternal  
 “ life.”

—longæ (*canitis si cognita*) vitæ  
*Mors media est.*

Death is but (if your verses truth relate)  
 The middle portion of life’s lasting date.

And to this principle, as well as to the professors of it, though he did not believe it himself, the same spirited writer has paid the genteelest compliment.

— *Certi populi, quos despicit Arctos,*  
*Felices errore suo, quos, ille timorum*  
*Maximus, haud urget leti metus: inde ruendi*  
*In ferrum mens prona viris, animæque capaces*  
*Mortis; et ignæum reditura parcere vitæ.*

Bless'd in their error are the Northern men,  
 Who the worst fear, the fear of death contemn:  
 Thence animated, on the pointed steel  
 They promptly rush: their souls disdain to feel,  
 Of fate capacious, coward shame, and burn  
 Nobly to hazard life that must return.

When therefore he says, that “according to the *Druids*, the spirit or shade does not go to the silent seats of *Erebus*, and the pale realms of *Dis*, but

—*regit idem spiritus artus*  
*Orbe alio;*

The self-same spirit is ordain'd by fate  
 To rule the members in *another state*;

the reader will perceive, from what has been advanced, that this can only be understood of a proper re-union with the body, which will by and by evince itself to have been also a leading *patriarchal* principle.

That which crowns our knowledge of their religion, and must effectually silence most of the ill-grounded imputations cast upon them, is the illustrious testimony of *Origen*, that by them the *Britons* were instructed in the fundamental doctrine of *the unity of the Godhead*.

In fine, their religion was purely patriarchal. They believed the Deity to be infinite and omnipresent, and thought it ridiculous to imagine that HE, whom the heaven of heavens cannot contain, should be circumscribed within the narrow limits of a roof. They therefore worshipped him in open temples and consecrated groves.

To fit them for the due performance of his worship, they judged repentance and purification to be necessary duties.

For this worship they observed one day in seven, as peculiarly sanctified and made holy by the Great Creator:

For the perpetual establishment and support of it, they were wont to dedicate the tenth of all their substance.

The chiefs of their respective families were their Priests and Princes; yet all acknowledged one superior in the sacred office.

For the punishment of great delinquents, and to enforce obedience to their precepts, they were armed with the  
 terrors

terrors of an excommunication, by which offenders were interdicted the sacrifices and public worship, the most grievous of all punishments; the interdicted being held in the number of the impious and accursed, avoided by all as a contagion, denied every honour, and made incapable of suing for any right.

They were well acquainted with the *fall of man*, and the means of his restoration to divine grace and favour. They were comforted with the knowledge of the *sacred confederators* for their creation, redemption and sanctification. Their worship therefore consisted in offering sacrifice to, and calling upon the divinity, in the name of *HIM who taketh away the sins of the world*. They were satisfied that *GOD* would accept of that *vicarious* or deputed sacrifice, till the day came that should seal their redemption with the blood of *the anointed*.

Nor were they ignorant (as has been already hinted) of a *proper* resurrection and a final judgment. Dying, they accounted that *GOD* was able to raise them up, even from the dead. They were satisfied that *the ANGEL* (Gen. xlviii. 16.) *which redeemed them from all evil, was the LIVING GOD*; and were well assured that themselves, at the latter day, should rise erect above the dust, and be again surrounded with this carnal clothing, and should see *HIM* in their flesh, and with the same eyes behold *HIM*. (Job xix. 25, 26, 27.) The learned reader, by a close attention to the letter of the original, will perceive, that the exact meaning of this celebrated passage is here given, which is justified by the versions of the *Septuagint* and *St. Jerome*.

They believed that punishment was the inevitable consequence of sin; and as they had marked the *old way which wicked men had trodden, which were cut down out of time, whose foundation was overflown with a flood*; so knew they that at the last *the remnant of them the fire should consume*; that when *GOD* would judge the world, *a fire should be kindled in his anger, that should burn unto the lowest hell, and consume the earth with her increase, and set on fire the foundations of the mountains*. JOB v. 20. Deut. xxxii. 22.

Thus assured of their *religious* principles, we have the less reason to doubt that their *morality* was equally *patriarchal*. For this, in how great esteem and reverence they



they were held, it is superfluous to say. All controversies, public and private, were by them determined, whether of a criminal or civil nature; and rewards and punishments accordingly distributed. To them the *Manks-men* ascribe the excellent laws, by which their island has been always governed; for after the *Roman* conquest they retired *thither*, and to *Ireland* and *Scotland*. In *Origen* against *Celsus*, they are numbered amongst the wisest of the ancient nations. And *Clemens* of *Alexandria* reckons them amongst the most resplendent philosophers, at a time when the *Greeks* themselves were lost in ignorance. And indeed they are on all hands (a few moderns excepted, who have not sufficiently enquired into the subject) represented to have been most exquisitely skilled in the knowledge of all divine and human laws.

We shall conclude this discourse with a specimen of *Druidical* morality, premising these few observations.

The *Druids* couched their morality in triambics of rhyme, the better to imprint them upon the memory.

They were above all things careful to inculcate taciturnity or secrecy into their disciples, that their doctrines might not become vulgar, and to secure to themselves, as much as might be, the credit of learning and wisdom.

Their verses were filled with strong images of nature, after the Oriental manner; always concluding with some wise sentence founded upon long experience. And to these, in all probability, we are indebted for most of the proverbial expressions now in use.

The following were collected and committed to writing by *Lhowarch Hên*, a Prince of *Cumberland*, who lived in the year 590, and are purely *Venedotian*, or the *British* of *North Wales*. For tho' the *Druids* wrote nothing of this sort, yet the ancient Christians, who succeeded them, did, and were careful of preserving what was good and laudable. They are inserted by Mr. *Rowlands*, in his truly valuable work of the *Mona Antiqua*, but without any translation; nor does it appear by his remarks that they were sufficiently understood by that (otherwise) very learned author.

Two very worthy gentlemen, well versed in the language, have been consulted concerning the meaning of them; whose literal sense of them is given in the opposite column,

column, remarking the words about which they vary. But we cannot be of opinion, with those gentlemen, that "the first two lines of each triambic were never designed to have any connection with the third, but were intended merely to furnish rhyme to it." Because, supposing the three first triambics to allude to the corrective discipline of the *Druids*, which cannot well be doubted, the connection is easy; and there is as much of it in these and the three last, as the oriental poets generally furnish. We have therefore modernized the whole for the reader's satisfaction, that he may judge for himself, whether the coherence might be strained or natural.

## DRUIDICAL VERSES.

## LITERAL SENSE.

## I.

Marchweil Bedw briclas  
A dyn vynhroet \* o wanas,  
Nac addev dy rin i † was.

## I.

Strong rods of green birch  
Will draw my foot \* out of the  
hold, [† youth.  
Reveal not thy secret to a

\* *From the pillar.* † *Slave.*

## MODERNIZED.

Strong birchen rods from folly's snare  
Will draw my foot, and bid beware,  
"To youth no secret thou declare!"

}

## II.

Marchweil derw inwynll-  
wyn,  
A dyn vynhroet o Gatwyn,  
Nac addev dy rin i vorwyn.

## II.

Strong rods of oak in a grove  
Will draw my foot out of the  
chain,  
Reveal no secret to a maid.

Strong rods from oaken grove will turn  
My foot from chains,—this law to earn,  
"Let not a maid thy secret learn!"

}

## III.

Marchweil derw ‡ deiliar,  
A dyn vynhroet o garchar,  
Nac addev dy rin i lavar.

## III.

Strong rods of ‡ leafy oak  
Will draw my foot out of prison  
Reveal not thy secret to a blab.

‡ *Bird-harbouring.*

Strong rods of leafy oak retrieve  
Th' imprison'd foot,—this rule to give,  
"Impart no secret to a sieve."

}

Eyr

## IV.

Eyri mynydd, Hûdd escyt,  
Odyd amdidawr o'r byt,  
Rhybydd i drwch ni weryt.

## IV.

Mountain snow, swift deer,  
Scarce any in the world cares  
for me,  
Warning to the unlucky fav-  
eth not.

Deer swift, and snow on mountains laid,  
And I past hope,—of course is said,  
“No warning aids a luckless head!”

}

## V.

Eyri mynydd, pîsc yn rhyt,  
Cyrchyt karw kilgrwm cwin-  
clyt,  
Hiraeth am varw ni weryt.

## V.

Mountain snow, fish in a ford,  
The lean stag seeks the warm  
vale,  
A longing for death saveth not.

Fish seek the ford, and snow the hills,  
I death—as hungry deer the dales,  
“To long for death no whit avails!”

}

## VI.

Eyri mynydd, gwint ae tawl,  
Llydan lloergan, glâs tavawl,  
Odyd § dyn diried diawl.

## VI.

Mountain snow the wind  
will disperse,  
Broad the splendent moon,  
the dock is green,  
Scarce § a knave will want a  
pretext.

§ *Any mischievous person is free from quarrels.*

As snow before the wind to flee,  
Broad the full moon—docks green, you see  
“Rogues naturally have their plea.”

}



## AN ACCOUNT OF

Antiquities on *Salisbury* Plain.

————— *per amplum*  
*Mittimur Elysium, et pauci læta arva tenemus.* VIRGIL.  
*Illic Æacides, illic tendebat Ulysses* OVID.  
*Munera nunc edunt.* JUV.

THE city of NEW SARUM, or SALISBURY, is encompassed on three sides (on the east, west, and north) by that extensive Plain to which it gives name: And without some account of which, and its numerous antiquities, the inquisitive traveller might well depart unsatisfied. This Plain comprehends the greater part of *South Wiltshire*, is placed in the centre of the southern part of the kingdom, and is considerably more than one hundred miles in circuit. It is very delightful to the eye to behold it covered with numberless herds and flocks of sheep, and in the neighbourhood of the bourns and villages, with plenteous crops of corn; thick interspersed with *Celtic barrows*, and with ancient camps; and furnishing full employment for the curious. The whole is a dry solid rock of chalk, whence the air which the inhabitants breathe is perfectly salubrious and exhilarating, and the fine yielding turf of the downs is blessed with perpetual verdure, and in the proper season painted with cowslips and other vernal flowers. A noble range for those who wisely seek the means of health in riding and in hunting, and which in all respects is not perhaps to be equalled by any spot upon the surface of the Globe.

We shall say but little here of the *barrows* upon the Plain, having so particularly described them already

in



in the account of STONEHENGE. These *tumuli* are heaps of chalk for the most part, covered with earth, and cloathed with a firm turf acquired by length of time. Grand monuments indeed they are; nor can any thing be conceived for the purpose more august or durable, or better adapted to the preservation of the remains consigned. They look like natural excrescences of the solid earth, and not only seem to be, but are in fact immoveable. The nice rotundity and decent slope of the figure, while it claims the approbation of the eye, secures the skeleton, which is commonly found within two feet of the summit, from the injuries of the weather and the corruptibility of the moisture: insomuch that I have seen teeth and jaw bones, which have lain in some of these in all probability three thousand years, taken out in all respects as firm and sound as if they had been deposited but a few years before. The resurrection of the body is said to have been a *Druidical* principle; and the nice geometrical structure of these monuments may justly be considered as an argument of that principle, as well as of their learning in general. Some of the noble proprietors of them, of fine taste and judgment, as the Dukes of [Beaufort, Queensberry, and others, have seemed to favour this notion, by making several of them yet more conspicuous and flourishing, by having invested them all over with the immortal green of fir-trees, and made them look excessively beautiful.

These are chiefly of the most remote antiquity; and coeval with these are the *British Cursus* or *Chariot-Race-Ways*. One of them has been already described from Dr. Stukely, who first discovered it. I have observed another very like the former, having also its direction east and west. The eastern end of it is about a mile north west from the paddock belonging to his Grace the Duke of Beaufort at *Netherhaven*. It is inclosed from ditch to ditch with a semicircular intrenchment, and proceeds thence in a direct line towards the village of *Shrewton*.

As to the lines of defence thrown up by the *Belgæ*, as they proceeded in the conquest of the country, before the first invasion of the *Romans*; we have only to add to what we have observed before upon that head, that  
(accord-

(according to the *Monasticon Anglicanum*) in the charter of lands belonging to *Wilton-Abbey*, there is mention made of no fewer than thirteen distinct dykes.

The *Belgæ*, the conquerors of this country, were a brave and warlike people, when on their own continent. And we have no reason to think, after their transplantation to the *British* soil, that they fell at all short of the courage and valour natural to the proper inhabitants. They were one of those powerful nations, whose conquest gave opportunity to the *Roman* emperor *Vespasian* (for such he came to be afterwards) highly to signalize his conduct here, when he first made a figure in arms. Hence it is that we find so many camps in this quarter of the kingdom, from the sea side to the midland parts; many of which were made by him, and others by his undaunted officers.

The road from *Wilton* to *Shaftesbury*, called the *Ten-Mile-Course*, is a fine ridge of down, continued upon the southern bank of the *Nadder*. *Cambden* says, that this river, rising in the south border of the county, with a winding stream, creeps like an *adder* (from whence it seems to have its name) not far from *Wardour*, &c. And his annotator observes, that this conjecture of our famous antiquarian is made more probable by the true writing of what we call an *adder*, which ought to be written a *nadder*, being in *Saxon*, *næddre*; and accordingly, in our northern parts we call it a *nedder*. The corruption has happened in this, as in some others, by stealing the initial letter *n* from the word itself, and transferring it to the particle *a*. This ridge of down has a sweet prospect to the right and left, all the way. The miles are marked out by stones and trees; and the bourn upon the right underneath is usually spoken of by the name of *Adder-bourn*. On the northern brow of the hill, between the fifth and sixth mile-stone, is a pretty large camp, called *Chisfelbury*. So says Dr. *Stukely* in his *Itinerary*; but he should have written *Chesfelbury*. It is single-ditched, as was the *Roman* custom to form them, but of a roundish figure, contrary to their general practice. Before the principal entrance is an half-moon, with two apertures, for greater security. I am surprised that the Doctor should fancy the

the name of this camp to have been imparted from some *shepherd's cot* (in *Saxon*, *Cesol*) formerly standing hereabouts, since the name is purely *Roman*, and evidently nothing more or less than *Castelli Burgum*. There is another camp of the same name, which the reader will see more of by and by.

When you come to the great chalk-hill looking towards *Shaftesbury*, you find three or four *Celtic barrows*; particularly one which is long and large, pointing east and west. In this hill is a quarry of stone, abounding with sea-shells. Not far off, in the parish of *Tisbury*, near *Wardour Castle*, is a great intrenchment in a wood, at a small distance from the river, which was probably an old *British* town.

Returning, we see, upon the highest eminence which overlooks *Wilton* and the fertile valley at the union of the *Nadder* and *Willy*, the famous *King-barrow*, as it is vulgarly called. It is a round *tumulus* of a most ancient form, flat at the top, and without any traces of a ditch around. Four trees have been planted round the edge of it, and it was made a *Terminus* in one of the visits to the admirable equestrian statue of the Emperor *Marcus Aurelius*, which used to stand in the middle of Lord *Pembroke's* park. It is one of the highest *barrows* in this part of the country, being, by exact observation from the water level and calculation, at least four hundred feet above the surface of the ocean. Dr. *Stukeley* looks upon it as a supposition bordering on the nearest probability, that this is the very monument of *Carvilius* mentioned by *Cæsar* in his *Commentaries*; who, joining with the other Kings along the country on the sea-side from hence to *Kent*, attacked his sea camp on the *Rutupian* shore, in the neighbourhood of *Sandwich*. For it seems to have been the fashion at that time of day, for Kings to receive their denomination from the people whom they governed; as the people did commonly from the principal place of the dominion. Thus *Segonax*, as Mr. *Baxter*, in his Glossary, observes, was King of the *Segontiaci*, whose chief city was *Segontium*, or *Caer-Sgont*, which was *Silchester*, or the *Great City*. So likewise our *Carvilius* was King of the *Carvili*, whose metropolis was *Carviliun*, or *Caer-Guilbi*, as much as

to say *Willow-Town*, or *Wilton*, so called (as was the river *Willy* also) from the vast number of trees of that name, with which it did then, and does still abound. So likewise *Cassivelaune* was King of the *Cassii*, whose principal town was *Suellaniacæ*, at *Brockley-hill*, near *Edgware*, in *Middlesex*; though Mr. *Cambden* has inadvertently placed it in *Hertfordshire*. Now if *Carvilius* lived at *Carviliun*, or *Wilton*, where should he be buried but in the most conspicuous place, near his own residence? Nor is there any other *barrow* to come in competition with it, or to occasion the least doubt or scruple.

Riding hence along the *Hare-Warren*, and at the end of the *Park*, the eye is sweetly entertained with the landscape of no fewer than five rivers, in a wet winter, intersecting the plain. And four of them retain the old *British* names. The villages on each side of them are so thick, that they seem to join for many miles, and to form long cities in woods. Where these rivers consent to unite, there are (or were) no fewer than three cities and three cathedrals, within a triangle, whose sides are equal, and not more than three miles, viz. *Wilton*, *Old Sarum*, and *New Sarum*.

We have remarked that the *Nadder* was metaphorically so named from its serpentine or winding current. It rises by the end of the ten-mile course above-mentioned, and passes by *Chilmark*, a pleasant village, and famous for its quarries. The stone is very good and white, and rises in any dimensions. There is now a single stone lying over the mouth of the quarry, like an architrave, full sixty feet long, twelve feet thick, and as the workmen say, who have examined it, perfectly without flaw. Here sometimes are found large petrified oyster-shells.

The *Willy* rises about *Warminster*, a very ancient town, and supposed by *Cambden* to be the *Verlucio* of *Antonius*. But the distances do not answer; and either *Westbury* (which is the opinion of *Gibson*) or *Hedington* (which is the more probable opinion of *Stukely*) bid fairer for the true *Verlucio*. Here the river takes in a little brook call'd the *Dyver*, and then runs upon the right of *Tanbury Castle*; having left *Heitebury*, or  
*Hegedbury*,



*Hegdesbury*, the ancient seat of the Barons of *Hungerford*, behind it, and hastened to a village of its own name. This *Yanbury Castle*, as it is called by the neighbouring inhabitants, is a very large military intrenchment, fortified with a deep double ditch. From its figure (says *Cambden*) any one may easily conclude, that it was a *Roman* camp. Some, says he, think it was *Vespasian's* camp, who, being Lieutenant of the Twentieth Legion under *Claudius*, subdued two nations in this part of *England* to the *Roman* empire; and some remains of *Vespasian's* name are thought to be in *Yanbury*. Dr. *Stukeley* is of the same opinion, and for the same weak reason. It is wonderful that men of such excellent judgment on other occasions, should be so far overseen on this. The *Roman* camps were generally square; always, we may say, where the nature of the ground would well admit of it, and consisted only of a single *Vallum*. But, as Dr. *Gibson* justly observes upon this double ditch, it is a way of encamping not noted by any author to have been used by that nation. Its being so very like *Bratton Castle*, only somewhat bigger, and of an oval form, would induce one rather to believe it *Danish*. The length of it is three hundred and sixty paces, and it has three entrances, one towards the north, another towards the south, and a third, which is the principal, fortified with a large semicircular work after the *Danish* fashion, opens to the east.

Opposite to this, on the other side of the river, is another smaller camp, with only a single ditch, called *Dunstat*. And about one mile and a half from *Yanbury*, is another likewise, with a single trench, which by the country people is named *Woldsbury*. We have just made mention of *Westbury*, which is higher up to the north-west upon the skirt of the plain. It is a small mayortown, which probably arose out of the ruins of the old *Roman* one, at the distance of about half a mile northward. This ancient town was, without doubt, a place of considerable note, as appears from the great quantities of *Roman* coins, that have been found there. The *Saxons*, on their arrival, found it to be most eminent of any at that time, in these western parts, and thence gave it the denomination which it bears at present.

Near

Near *Westbury* is a village called *Leigh* or *Ley*, which is (say the additions to *Cambden*) most probably the place where King *Alfred* encamped the night before he attacked the *Danes* at *Eddington*. For the name comes near it, it being an easy mistake for the *Saxon* scribe to write *Æglea* for *Lea*. Here is also a field called *Court-field*, and a garden adjoining, encompassed with a moat; and a tradition goes, that here was a palace of one of the *Saxon* Kings. *Clay-hill*, behind *Warminster*, might, by the sound, bid fair enough for this *Æglea*; but then it would have been a piece of very ill conduct in King *Alfred*, and such as he is not chargeable with, to have pitched his camp upon so high a place, visible from all parts of the country, when he intended to surprize the enemy. So that it is more likely for him to have marched along this vale, which skirts the plain, and which was then over spread with woods, which made a part of *Selwood-forest*. Neither are there upon *Cay-hill* any vestigia to be found of intrenchments, or the like. It is likewise too far from *Eddington*, where the battle was fought, in the fields between the town and *Bratton Castle*. This last was the fortification of the *Danes*, whither they fled after their defeat, and where they held out a siege of fourteen days. This camp is seated upon the plain, on the extremity of a lofty hill, which commands a prospect of the whole country, and is encompassed with two deep ditches and rampires proportionable. The form of it is oval, in length three hundred and fifty paces, and almost two hundred broad, in the widest part. Near the middle of it is a large oblong *barrow* sixty paces in length, which was probably the burying-place of some of the *Danish* nobility here slain. Within this vast intrenchment there have been several pieces of old iron armour ploughed up. It has but two entrances, fortified with out-works; the one towards the south-east, opening to the plain; the other towards the north-east, leading directly down to *Eddington*.

From the village called *Willy*, the river of the same name pursues its course by *Gravelly*, and admits another stream coming on the west side of *Stonehenge*, from *Orcheston* and *Shrewton*. This last place has been heretofore

fore remarkable for a large meadow, producing knot-grass, which was commonly twenty-five feet in length, the knots of which would fatten swine. This herbage is very much coveted by cattle. This river directs its course forward to *Wilton*, and passes chiefly on the north side of the town, making the canal before the front of *Wilton-House*, and then joining the *Nadder*, coming on the south side of the town, and through the gardens at the end of the avenue.

One spring of the *Avon* rises at *Wolf-hall*, near *Tokenham*, the seat of the Right Honourable the Lord *Aylesbury*, and flows thence to *Burbage*, *Wootton-rivers*, and *Pewsey*. Near this last place it is augmented by another spring, which breaks plentifully from the foot of *Martinsball-hill*; where begins that long range crowned with the *Wansdyke*, which divides *Wiltshire* into north and south. From *Pewsey* it flows on through the *Manningfords*, westward to *Newton*. It then turns short to the south, and just below the village of *Rushall* is joined by another stream from the west, which makes its way through *Patney*, *Wilsford*, and *Charlton*. It now takes the middle bourn at *Uphaven*, and proceeds through *Enford*, *Fittleton*, *Netherhaven* and several other villages, to *Ambresbury*, famous heretofore for a monastery, and afterwards for a nunnery of noble ladies. The monastery here was a great endowment, maintaining three hundred Monks (see the additions to *Cambden*), and was founded by *Ambrosius* on purpose that they should pray for the souls of those who were slain here by the treachery of *Hengist*. It is said also to have been the burial-place of *Quinever*, wife of the victorious King *Arthur*; and her tomb is pretended to have been found here within the last century, and this inscription on the wall, in massy gold letters, R. G. A. C. 600. But the antiquity of this is very suspicious; not only because, by this computation, she must have lived almost fifty years after King *Arthur*; but also because several historians, of good credit, affirm, that she was buried at *Glassenbury*. This town enjoyed great privileges at the time of the conquest. In the year 1177, the abbess and thirty nuns were, for their incontinence and loose lives, expelled and dispersed into other religious houses, to be kept under stricter discipline. Whereupon

King *Henry* gave this monastery to the abbey of *Fontevralt*, and so a convent of those nuns were sent over the same year, and admitted into full possession of this abbey. It came afterwards to be in great repute, and not only Queen *Eleanor* was a nun here, but also *Mary*, daughter of King *Edward* I. and thirteen noblemen's daughters were veiled here upon *Assumption-day*, in the year 1285. The original monastery was destroyed by a barbarous villain named *Gurmundus*; and the stately nunnery which succeeded, was built and endowed by *Alfritha*, the wife of King *Edgar*, for the expiation of her crime in killing her son-in-law King *Edward*, by penance and good works. It is now the seat of his Grace the Duke of *Queensberry*.

*Ambrosius Aurelianus*, whom *Cambden* will have to have given name to this place, (how justly the reader may see in our account of *Stonehenge*) in the wane of the *Roman* empire, took upon him the government of *Britain*, (as *Paulus Diaconus* reports) succoured his sinking country, and, with the assistance of the valiant *Arthur*, repelled the assaults of his enemies; conquering great armies composed of the most warlike nations of *Germany*; and at length, in a set battle upon these plains, lost his life in the service of his country. But *Gildas* and *Bede* write, that his ancestors were Emperors, and slain here. And if so, why may not I (says my author) positively affirm, that he was descended from that *Constantine* who, in the fourth consulship of *Theodosius* the younger, from hopes that good fortune would attend that name, was chosen Emperor in *Britain*, and afterwards murdered at *Arles*.

Here, upon the summit of the hill, on the western side of the river, is the noble camp of *Vespasian*, commonly called *the Walls*; properly, and by universal consent, attributed to him. This great man, by his successes in this island, paved his way to the imperial dignity. Having conquered the *Isle of Wight*, he pursued his good fortune higher up into the country, and amongst others, made this fine encampment. It is an oblong square, and extremely well chosen, being very elevated ground, at a flexure of the river, which in-

closes



closes an end and a side of it. The other side has a broad and deep valley along it, and at the other end is the entrance. The whole hangs over the town, and has a very strong rampire. The road runs through it. The hill rises considerably in the midst of the camp, where it inclosed a fine *Celtic barrow*, which is now cut through for the convenience of the walk. This was doubtless one of those belonging to the Plain before this camp was made; and probably from this *barrow* the *avenue* to *Stonehenge* began. It was afterwards a grand eminence to harange the soldiers from. The General's tent was in that part south of the road, between it and the river towards *Little Ambresbury*. There is also a gate of the camp at the lower end northward, the *Porta Prætoria ordinaria* in the *Roman* language. The entire spot, northward of the road, is now laid out in walks and plantations; the flowering shrubs extending even to the water's edge. A vernal hour passed here will minister a delightful entertainment; which none can enjoy without confessing, that the refined taste of its truly noble owners has rendered *Ambresbury* a most charming retreat.

From this place the *Avon* flows on to *Great Dunford*, which is on the east side of it. Near it is a very large camp called *Aukbury*, covering the whole top of a hill; of no determinate figure, as humouring the height it now stands upon. This is the case of very many camps that are nevertheless unquestionably *Roman*. Though Dr. *Stukely* doubts not but that this was a camp of the *Britons*, and perhaps, says he, an *oppidum*, whither they retired with their cattle at night, from the pasturage upon the river: Yet he allows, that it has certainly so much of the manner of *Vespasian's* camp, as induces one to think it an imitation. Indeed, whatever uses it might afterwards be applied to, the nature of the work sufficiently evinces it to have been originally *Roman*.

Lower down, at *Little Dunford*, is a sweet place, late the seat of *Edward Young*, Esq. who has decorated, as well as improved, the wild and open parts of the country round him, with many beautiful and flourishing plantations.

On the down, a little above, to the north-east, was found, about five years ago, in opening a small *barrow*, an human skeleton, lying on the left side, in a sloping position. It was covered over with large flint stones, not above two feet below the surface of the earth. The jaws and teeth were perfectly found. It is remarkable that about five and thirty years since, two small urns, of ordinary clay, and rude workmanship, were taken out of the same *barrow*, about three feet distance from, and on the left side of the above skeleton. And about two yards distance was found an human trunk, with a dart in it. Which urns and dart are in the possession of a Member of the Royal Society.

Hence the *Avon* proceeds to *Old Sarum*, which it leaves upon the left, and thence to the city of *New Sarum*; continuing its course on to *Christchurch*, in *Hampshire*, where it joins its waters with those of the ocean.

On the east of *Salisbury*, and near the *Roman* road coming from *Winchester*, is *Clarendon*, or rather *Chlorendun*, so called from the famous *Roman* camp in its neighbourhood, which was made or repaired by *Constantius Chlorus*, the father of the Emperor *Constantine the Great*. This *Constantius* was the grandson of *Crispus*, the brother of *Claudius*, the second *Roman* Emperor of that name. He was eminent for valour and wisdom, and by no means enslaved by ambition. For he resigned to *Galerius* the provinces of *Italy* and *Africa*, as being too far distant from the seat of his residence, which he held in *Britain*, and at this place. He favoured and encouraged the Christians, and abhorred the superstitious worship of many Gods, acknowledging the one Maker and Ruler of all things. To prove the faith and sincerity of his Courtiers, he proclaimed a public sacrifice, declaring that such as should absent themselves from the solemnity, or refuse to offer, should be dismissed his service. Those who had considered the faith which they professed as the court-fashion only, complied now with what they judged to be the pleasure and religion of the Sovereign, and were in consequence discarded in a body, with this just reproof, that "He who is disloyal to his  
" God, can never be true and faithful to his Prince."

Soon

Soon after his arrival here, he obtained a victory at *Silchester*, in *Hampshire*, and was wounded in the action. He married *Helena*, the daughter of *Coilus*, Duke of *Colchester*, who had assumed the government of the island after *Asclepiodotus*, but made his submission. She was a lady of extraordinary beauty, and well-instructed in all the liberal arts and sciences, nor less eminent for her piety, (for she was a zealous Christian) than for her bodily endowments. But, notwithstanding her excellencies, he was compelled by *Maximian* to part with her, and to marry his daughter *Theodora*; though she had bore him a son, who afterwards succeeded to the empire, and for whose glory the full establishment of the Christian religion was reserved. He died at *York*, in the midst of an expedition against the *Picts* and *Caledonians*, after he had reigned two years.

The park at *Clarendon* is of a large extent, and very commodious for the keeping and breeding of deer. *Michael Maschertus*, L. L. D. as quoted by *Cambden*, ascribes to it twenty groves, of as many miles, in the following verses; in which, at the same time, he has formed an etymology for the name of the place, and a name for *Salisbury* peculiar to himself.

*Nobilis est lucus, cervis clusura, Saronam*

*Propter, et a claro vertice nomen habet.*

*Figinti hic nemorum, partito limite, boscis*

*Ambitus est, passus mille cuique suus.*

A noble Park, near *Sarum*'s stately town .

Is, from the mount's clear top, call'd *Clarendon*.

Here twenty groves, and each a mile in space,

With grateful shades at once protect the place.

In this park are the footsteps of two royal palaces, *King-Manor* and *Queen-Manor*; and it seems for some ages to have been a royal residence. Here, in the year 1164, was made a certain recognition and record of the customs and liberties of the Kings of *England*, before the Prelates and Peers of this kingdom, for avoiding dissensions between the Clergy, Judges, and Barons of the

realm, which were called *the Constitutions of Clarendon*. So many of them as the Pope approved of, have been inserted in the tomes of the councils, and the rest omitted. Though *Thomas a Becket*, then Archbishop of *Canterbury*, and the rest of the Bishops, approved of them all. But besides the famous Parliament of *Henry II.* in which this was done, there was another summoned to meet here by King *Edward II.* in the year 1317. But the differences at that time between the King and the Barons ran so high, that nothing of moment was transacted.

This place was honoured in the time of King *Charles II.* by giving the title of Earl to *Edward Hyde*, Baron of *Hindon*, Viscount *Cornbury*, and Lord Chancellor of *England*; who dying at *Rean* in *Normandy*, was succeeded by his eldest son *Henry*. The memory of this great Earl will never be forgotten. As an historian he had no equal. He was the best of fathers, husbands, and masters; the truest patriot, and one of the best Christians of the age in which he lived, to whom this church and nation are infinitely indebted.

Just under this park is *Ivy-Church*, some time a small priory; where, as tradition goes, in the memory of our grandfathers, was found a grave, and therein a corpse twelve feet in length, and not far off, a stock of wood hollowed, and a concave lined with lead, which inclosed a book of very thick parchment, all written in capital *Roman* letters. But it had lain so long, that when the leaves were touched they mouldered to dust. Sir *Thomas Elliott*, who saw it, judged it to be an history. No doubt: he who so carefully laid it up, did it to the intent that it might be one day found, and discover some things memorable to posterity. The number of the leaves which composed this manuscript were twenty; and Bishop *Cooper* says, that "he read them from the hands of Mr. *Richard Pace*, Chief Secretary to the King, but being so fore defaced, could read no one sentence through, yet could well perceive in several places the word *Prytania*." This, as Mr. *Sanmes*, in his *Britannia*, observes, seems to confirm what Mr. *Humphry Lloyd* has positively asserted, that *there is not any British word whose first radical letter is B*.

To



To the north of *Clarendon Park* is *Frisbury*, a very great entrenchment, of a circular form, containing in diameter three hundred large paces. It is single trenched, but the ditch is deep, and the rampire high. Only about fourscore paces within the outer circumvallation is a deep trench, without a rampire. It has only two entrances, the one on the east, the other on the west. This is the very camp of *Constantius Chlorus*, and should be properly called and written *Chloridunum*. It is a fine fortification upon a dry hill, which is round, and would not well admit of any other figure. The ditch within has two entrances, which answer to the entrances of the camp, and there is a large space between it and the *vallum*. This ditch might indeed have inclosed a smaller camp before, may have been enlarged by *Constantius Chlorus*, and made a summer camp for his legions before the city of *Old Sarum* or *Sorbiodunum*. This was probably done by carrying away all the earth of the old *vallum* to the *new*. For it is evident that the present rampire contains a much larger quantity than could be taken out of the subjacent ditch.

*Clarendon Park*, at the distance of half a mile, appears to be a beautiful place. Part of the palace, which was built there by King *John*, is still standing, though it has been pulling down for many years. It was a large edifice, chiefly of flint (with which material the country abounds) on the side of an hill, but not fortified. This palace stands in a direct line with the east end of *Salisbury* cathedral, which affords a beautiful view from it; it also answers directly to the front vists of *Wilton-house*, over the great canal, and is called the *King's-Manor*. A subterraneous passage is said to reach from this place to the *Queen's-Manor* at *Wilton*. Between the park and the camp runs the *Roman* way, which we have already spoken of in our account of *Old Sarum*. But the *Ikening-street* comes north-east from *Speen*, near *Newbury*, passing through *Chute Forest*, where it is commonly called *Chute Causeway*. Thence it advances forward to *Ludgarshall*, heretofore the castle (whose ruins are still to be seen) of *Geffrey-Fitz-Peters*, the rich Earl of *Essex*, and Lord Chief Justice of *England*; it passes the course of

the *Colinbourne* river, (which is but a winter stream, running part of the way under ground, and then rising again) at *Tydworth*; and so by *Haradun-hill*, behind *Ambresbury*, to the eastern gate of *Old Sarum*.

The mention of *Haradun-hill* reminds us of a conceit of *Dr. Stukely*, that one *Hara* (the child of his own imagination) lies buried in the largest of the adjoining *barrows*, and that from him the hill received its denomination; not considering that, in the language of those who imposed the name, *HARRDUNI* signifies no more than the strong eastern expression of the *Mons Montium*, or the *Lofty Mountain*. And so it is deservedly called. For it is indeed the most eminent of a whole range, which seem to proceed from the bowels of it.

It is richly worth the attention of the curious, from the noble remains of antiquity, which are here before them, to consider the character of the ancient inhabitants of this part of the country, and their successive conquerors. Authors are partial; written testimonies much corrupted and perishable: but the information, which these eternal evidences convey, must be certain and infallible. By the lines thrown up across the country, at very moderate distances, it appears, that the ancient inhabitants were a very brave and warlike people; who, though they might have retired to their friends and countrymen in any part of the island, yet manfully disputed every inch of ground with the *Belgic* invaders, who had no retreat, and were under a necessity of conquering or dying.

When we survey the great number of *Roman* camps and military ways here, what an opinion must it give us of the *Belgic* settlers, whom at length, and not without much difficulty, they subdued. This *Celtic* nation, marching from *Germany*, and expelling the *Gauls* from that part of the continent which they coveted, seized upon their habitations, and are represented as the only people capable of curbing effectually the insolence of the *Cimbrians* and *Teutons*. *Divitiacus* particularly, who invaded this part of the island, was King of the territories around *Soissons*, and the most powerful monarch in all *Gaul*. And, though this invasion must have wonderfully diminished the numbers left behind; yet we find his successor,

cessor, in the general insurrection of the *Gauls*, contributing fifty thousand armed men for his quota of troops against *Cæsar*. Accordingly, so many arguments of a strong resistance and determined resolution are not perhaps to be met with in any part of the world as here; by which all the *Roman* prowess and prudence appear to have been necessarily exerted. Look up the course of the *Nadder*, and you meet with the strong camps of *Chesselbury*, *Tisbury*, and *Shafesbury*. Cast your eyes along the *Willy*, and you have *Yanbury Castle* on the east, and on the opposite side of the river the camp of *Dunshat*, and at a small distance *Woldsbury*, and further on *Heitesbury*. The two former of these secure also the *Shrewton* bourn. And on the east of *Warminster* you find the strong entrenchments of *Battlebury* and *Scrachbury*. Remove your prospect to the *Avon*, and you see *Aukbury*, *Ambresbury*, and *Chesselbury*, in *Enford*. Near at hand, and westward, you meet with *Casterley* and *Boadbury*. And for a check upon the *East* or *Colin-bourn*, are *Clarendon*, the strong camp near *Newton Toney*, north of the *Stockbridge* road, and *Suthbury*; besides a few smaller, and several others in the neighbourhood of the *Stockbridge* river.

*Suthbury*, or, as it is commonly called, *Shidbury-hill*, is the highest hill and the strongest entrenchment upon *Salisbury Plain*, *Old Sarum* only excepted. The works, which consist of a lofty *vallum* and very deep trench, encompass all the northern and more eminent part of the hill, somewhat in the form of an half-oval, having at the ends a direct and closing line across from west to east. The entrance, which is from the north-west, is guarded by a strong bastion of earth. The southern or more depressed part of the mountain (for it well deserves that name) is covered with small black trees, and shrubs and bushes. In the midst of the camp are two ponds of water, one of them large, which never fail. This hill is seen from every open part of the plain, having the village of *Upper Tydworth* at the foot of it on the east side: Just beneath which is the other, called the *Lower Tydworth*, a charming spot, abounding with game, more especially hares, and beautifully diversified with

woods and plantations. On the western side of the hill is the great road from *Marlborough* to *Salisbury*, marked out with mile stones. It is composed of different soils, far beyond what one would expect to find, having, besides its chalk, which is much softer and finer than that of which the plain in general consists, beds of small gravel, of round pebbles, and strong clay, in sufficient quantities to supply constantly a brick-kiln erected on the side of it.

Directly north of *Suthbury*, on the other side of the narrow valley, which skirts the plain, at the distance of five miles, is the great camp upon *Martinsball-hill*, which is also accommodated with a pond of fair water that is never dry. As this hill is somewhat higher than *Suthbury*, and remarkable for its steepness and most extensive prospects, we shall present the reader with the perpendicular altitude of it.

#### *Height of MARTINSHALL-HILL.*

	Feet	Inches
From the face of <i>Millcut</i> water to the foot of the Green Hill - -	297	10
Thence to the face of the pond, on the hill	252	8
Thence to the summit of the hill -	17	9
		<hr/>
The whole perpendicular height -	568	3

From the bottom of *Suthbury-hill*, on the right hand of the brick-kiln, runs a line of communication to *Everley*, and pointing directly to the *Roman* camp on *Martinsball-hill*. This *Everley*, or *Eburlegh*, was heretofore the country seat of *Ina*, King of the *West-Saxons*. In the time of *Cambden* the warren here appears to have been stocked with hares, which afforded the recreation of hunting to the neighbouring gentlemen. That healthy entertainment is still carried on there with great spirit.

The line of communication, taken notice of above, may be traced on almost to the verge of the plain. Northwest is another line thrown up, which reaches five miles to *Cheffellbury*, still called *Chester-way*, and guarded about



about the mid-way with a small square camp, called by the neighbouring people *Ledbury Banks*. This, and what will be further added by and by, convinces me, that *Suthbury* must have been a *Roman* camp, notwithstanding its figure and the nature of the work. The additions to *Cambden* say, that "it certainly appears to have been a *Danish* camp, whereby they seem to have commanded all this part of the country; and six or seven *barrows* in the plain beneath may be thought to preserve the memory of a battle here." But there is no sufficient ground for speaking thus confidently. Whether it was indeed originally a *Roman* work, may perhaps be controverted. It may have been *British* or *Belgic* before the invasion of *Cæsar*, and afterwards taken possession of by the *Romans*, and converted to the use of their own armies, as I have reason to believe that several others were. But whosoever considers the natural strength of its situation, and its communications with *Martinshall* and *Cheffellbury*, which are undoubtedly *Roman* works, must of necessity pronounce this also in its time to have been a *Roman* camp.

*Cheffellbury*, so it is called in all ancient writings, though by the present inhabitants corrupted into *Chisenbury*, is a large and square fortification upon the *Avon*, seven miles north of *Ambresbury*. Its situation is lower than what is generally chosen for works of this sort: as one intent of it was to command the ford of the river. Yet it is very dry and healthy, and within it are many marks, which look like the foundations of ancient buildings.

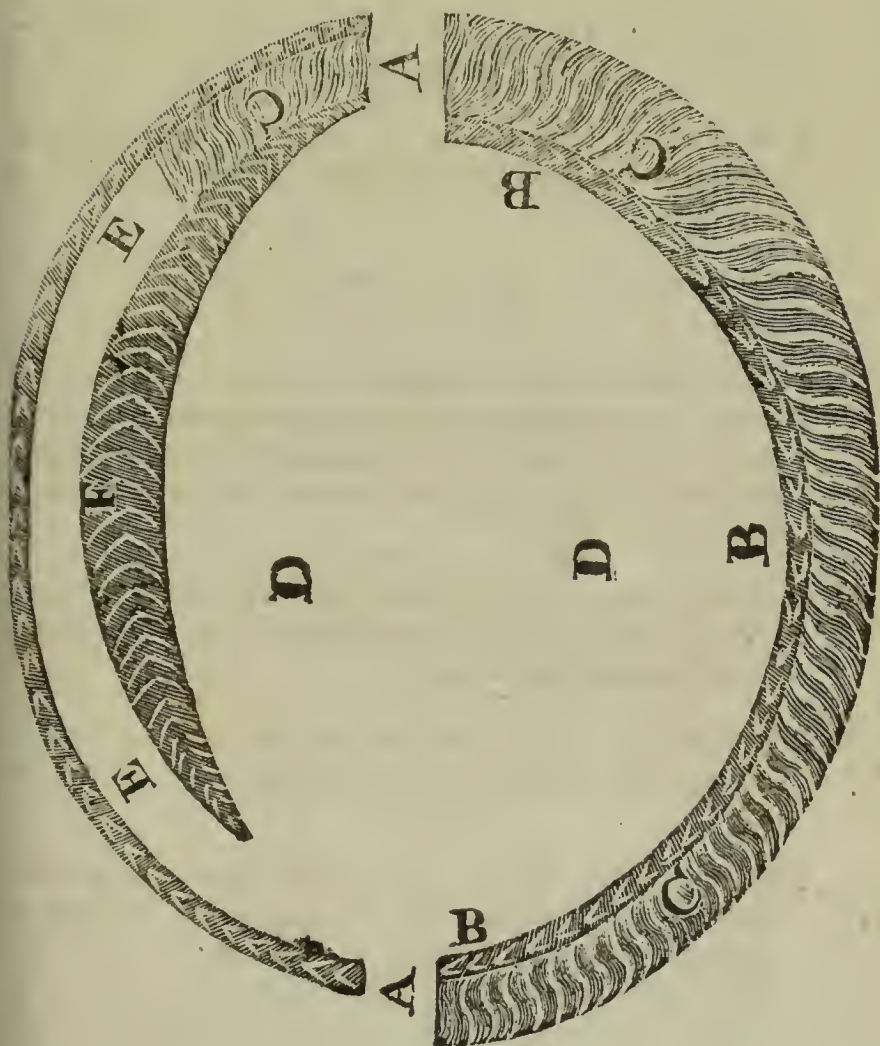
It is evident enough, and much to be regretted, that *Dr. Stukely's* researches upon the Plain extended no farther northward than *Ambresbury*, and the parts about *Stonehenge*; otherwise he could not have placed our *Cheffellbury* on the western side of the river, which stands indeed upon the eastern side; nor from misinformation attributed to it a fair *prætorium*, of which there is not the least vestige or appearance.

About a mile from *Cheffellbury*, to the north-east, is a most valuable piece of antiquity, which has hitherto escaped the notice of the curious. I have very frequently passed by it at some small distance, and from the aspect of it never made the least doubt of its being a circular

*Danish* entrenchment. But one day, when the course of my intended journey seemed to lie directly through it, how great was my surprize, upon entrance, to see the face of it so very different from the form which I had usually ascribed to it in idea! To see the ground filled up to the height of what had been commonly taken for the rampire; two opposite gates or entrances upon this wondrous level, and on the other side a considerable *vallum*, as it seemed without any appearance of a ditch or fosse, must indeed furnish matter of astonishment. Upon due consideration it appears to me, that this can have been no other than a *Roman* amphitheatre. The country people by tradition call it TREANDRE BANKS, they know not why. This is probably a corruption of the *Latin* ARENARIJ AGGERES. So the extraordinary amphitheatre at *Dowe* in *Poictou*, cut and hollowed out of the mountain, without any external materials of lime, stone or timber, (described and delineated by *Lipsius*, *de amphitheatris extra Romam*) is called by the inhabitants at this day LES ARENES; and so is the other in the neighbourhood of *Bordeaux*. This before us may in all likelihood have served the double purpose of a theatre and amphitheatre. But, before we proceed, it is necessary that the reader consider with some attention the plan before him.

PLAN

## PLAN of CHESSELBURY AMPHITHEATRE.



EXPLANATION of the *Plan of CHESSELBURY AMPHI-  
THEATRE.*

- A A The two entrances, 50 feet wide; the western towards *Chesselbury* and *Casterly*; the eastern towards *Skidbury* or *Sutbury*.
- B B B The southern segment, 550 feet in diameter, 720 in compass.
- C C C The bank and fosse, at present 8 feet deep in most places, and 30 feet wide; towards the eastern entrance much more: The inner rim of the piece of bank and fosse marked C, which there begins the northern segment, ranges more outward than the inner rim of the southern segment.
- D D The area, measuring five acres, filled up with immense labour to the top of the bank, and so raised six feet higher in general than the surface of the land without.
- E E The space between the banks of the northern segment, perfectly level, and opening into the area at one end, 25 feet wide.
- F A large rampart, whose height nearly equals the depth of the southern fosse; its diameter from point to point 440 feet; and each of the points 180 feet from the respective entrances.

Such



Such is this extraordinary work, the view of which naturally reminds one of the famous *Curio's* device, who, exhibiting plays and spectacles on account of his father's funeral (as was usual on such occasions) contrived two suspended and moveable theatres, which, when the plays were over, turned round and formed a complete amphitheatre. *Pliny*, while he speaks of this contrivance, (*Nat. Hist. lib. 36. cap. 15.*) knows not which to wonder at most, the boldness of the author, or the madness of the *Roman* people in trusting their safety to so precarious a situation.

The southern segment before us is, I think, as fine a theatre as can be imagined; only supposing the scenery and seats to have been fitted up occasionally, as was anciently the *Roman* custom. For the historian *Tacitus* observes, that it was imputed as matter of blame to *Pompey the Great*, that he had made these appurtenances of a theatre fixed and durable: *quod mansuram theatri sedem posuisset; nam antea subitariis gradibus et scenâ in tempus structâ ludos edi solitos.* For before that, says he, when plays were acted, the seats and the scenery were suddenly raised for the occasion; (*Tacit. Annal. lib. 14.*) and were therefore made of wood, according to *Ausonius*, in the prologue to his *Sapientes*:

*Ædilis olim scenam tabulatam dabat  
Subito excitatam, nullâ mole faxcâ.*

Our Ediles gave us heretofore  
The sudden scene, of wood alone,  
Not raised with piles of costly stone.

But indeed the whole body of the amphitheatre was, generally speaking, temporary and of wood; as any one may satisfy himself from *Vitruvius*, lib. 5. One of this sort was raised by *Julius Cæsar* himself. "He exhibited," says *Dio Cassius*, many entertainments, and of every "sort, having built of timber (*ἡμιώσας*) a kind of hunt-  
"ing theatre, which was also called an amphitheatre, as  
"having seats all round in a circle, without any scene." So the amphitheatre, which *Tacitus* (*Annal. lib. 4.*  
cap.

Cap. 62.) speaks of at *Fidene*, was built of wood, but so carelessly and slightly, that in the middle of the entertainment the whole gave way, and killed and maimed not less than fifty thousand spectators. On this occasion provision was made, by a decree of the senate, that no person, for the future, should be qualified to exhibit an entertainment of this sort, who was worth less than four hundred thousand sesterces, nor raise an amphitheatre, except upon a spot of ground of approved firmness. *Pompey's Theatre*, as has been intimated already, was the first of stone that we read of. Afterwards, as *Dio Cassius* relates, “*Statilius Taurus*, by the persuasion of *Augustus*, built a sort of hunting theatre in the *Campus Martius*, of stone, at his own expence, and dedicated it.” This must have been rather, like *Julius Cæsar's*, an amphitheatre. However, we have no account of any more of stone, till the time of *Vespasian*. For that which *Caligula* began to build, was not finished; the work being put a stop to by the Emperor *Claudius*.

As to the distinction between theatres and amphitheatres, according to *Cassiodorus* and *Isidorus*, a theatre is an hemisphere; an amphitheatre is, as it were, two theatres joined together. For, says the latter, an amphitheatre is round; but a theatre is from the mid-amphitheatre, having the figure of a semicircle. So *Calpurnius* (de Venatione *Carini*),

*Qualiter hæc patulum vallis contendit in orbem,*  
*Et sinuata latus, resupinis undique silvis,*  
*Inter continuos curvatur concava montes :*  
*Sic tibi planiciem curvæ sinus ambit Arenæ.*

As the spread valley sweeps into a round  
 Which, sinuous, sloping woods on all sides bound,  
 Curv'd hollow, by continu'd hills inclos'd;  
 So is the amphitheatre dispos'd.

It was called the *Arena*, from the area being thickly strewed with sand, which was bibulous, and adapted to prevent any lubricity or slipperiness, which must otherwise

wife have ensued from the frequent effusion of blood. Instead of which, sometimes a powder of white stone was destined to this purpose, on account of its colour. *Caligula* and *Nero* carried this, as they did all things else, to such an height of luxury, as to have the area of the circus strewed with vermillion and chrysocola.

The seats or benches were placed in four or five rows, rising gradually one above another, in a kind of balcony or gallery, raised about twelve feet above the arena, which they surrounded, the senators occupying the foremost places. And lest this distance should not always be sufficient to protect them from the wild beasts, they had before them the further security of net-work, and of wooden cylinders which whirled round upon the least touch, and eluded every attempt to lay hold upon them. Above this were other galleries for the Equestrians and Plebeians. To poles, which stood erect at top, were fastened with cords (managed by the marines) veils, which were frequently of silk, of colours beautifully variegated, to keep off the intense heat of the sun, and let in refreshing air. These covered, like a waving roof, the whole extensive opening above. It is observed of *Nero*, that his veils were purple, having in the centre his own figure, curiously wrought with the needle, representing *Phæbus* driving the chariot of the sun, and surrounded with stars of gold.

But if we go back to the yet more ancient times, we shall find the people standing at these entertainments. So *Tacitus*, *vel si vetustiora repetas, stantem populum spectavisse*. Nay, *Valerius Maximus* (lib. 2. cap. 4. sect. 2.) takes notice of a decree of the senate enforcing this posture during the representation. This passed, as *St. Augustine* (de Civitate Dei, lib. 1. cap. 31.) observes, by the influence of *Scipio Nasica*, and by this decree the seats, which had lately come into fashion, and which were temporary (*ad horam congesta*) were destroyed, and once more brought into disuse.

By the *scene*, nothing more was understood originally than the collection of branches and leaves, made use of by way of ornament and shade; such was that of *Livius Andronicus*, in the first *Punic* war. Whence its name  
from

from *Σκνν*, *Umbra*: till the time when these diversions found their way into the city. And then the scene was confined to a particular part of the theatre. The reader may, upon this point, consult *Servius* upon *Virgil*, ad lib. 3. *Georgic*. v. 24. So *Ovid* (*de Arte Amandi*, lib. 1. l. 105.)

*Illic, quas tulerant nemorosa Palatia, frondes  
Simpliciter positæ; Scena sine arte fuit.*

Boughs from *Mount Palatine*, with trees then green,  
Were simply rang'd, and artless was the scene.

And then, says he,

*In gradibus sedit populus de cespite factis,  
Quâlibet hirsutas fronde tegente comas.*

On seats, compos'd of turf, the crowds were plac'd,  
Their uncomb'd locks with various frondage grac'd.

Some, or at different times all, of these fashions may well enough be supposed to have been introduced amongst the conquer'd *Britons*, and adapted to the spot, which we are now surveying. But it is wonderful to what an excess of magnificence the *Roman* spirits carried this affair at home. *Pliny* speaks particularly of the adornment of the theatre of *Scaurus*, when *Edile*, as the greatest work that ever was performed by the hand of man. The scenes were divided into three partitions, one above another. The first consisted of one hundred and twenty columns of marble; the next of the same number of columns, curiously wrought in glass; and there was still the same number of pillars at top, decorated with gilded pictures. Between the several columns stood three thousand statues of brass; and the *cavea* or hollow contained eighty thousand spectators. *Nero's* golden day, on which he entertained *Teridates* the *Armenian* King, was made up of mad profusion. For he covered not only the scene, but the entire theatre, with gold;



gold; and every instrument, the whole furniture throughout, was of the same precious metal. But this luxury was confined to the walls of *Rome*; for all the while the ancient simple fashion was continued in the colonies and country towns in general. And *Juvenal* has described this plain usage in a manner which seems quite applicable to the work before us, Sat. 3.

————— *ipsa dierum*  
*Testorum herbofo colitur si quando Theatro*  
*Majestas, tandemque redit ad pulpita notum*  
*Exodium, cum personæ pallentis hiatum*  
*In gremio matris formidat rusticus infans*  
*Æquales habitus illic, similejque videbis*  
*Orchestra et populum.*

On theatres of turf, in homely state,  
 Old plays they act, old feasts they celebrate;  
 The same rude song returns upon the crowd,  
 And by tradition it for wit allow'd.  
 The mimic yearly gives the same delights,  
 And in the mother's arms the clownish infant frights.  
 Their habits, undistinguish'd by degree,  
 Are plain alike; the same simplicity  
 Both on the stage, and in the pit you see.

DRYDEN.

But it is evident enough that this work of antiquity was not appropriated solely to theatrical entertainments. For the whole area, comprehending five acres of land by measure, forms a noble amphitheatre, spacious enough to contain many thousands of spectators. The space, marked E E between the banks, is quite level, and never could be designed for a ditch; but, when properly covered and partitioned, was admirably contrived for the keeping of the wild beasts, whence they might conveniently issue from their several dens, in the prescribed order, to the opening, and so into the midst of the area.

The *Romans* were passionately delighted with the combats of men and beasts, which were here exhibited.  
 Nothing

Nothing could equally please the people ; nor was there a surer method of arriving at popularity, than by indulging their humour in this way. Insomuch that St. *Ambrose* speaks of it as a thing common for a *Roman* Magistrate to squander away his whole patrimony in theatres, plays, wrestlers, gladiators, and such-like exhibitors, to obtain the favour of the populace for a single hour. The proper and peculiar vices of this city seem to me (says an ancient author) to be in a manner conceived in the womb, the love of stage-players, and a passion for gladiators and horses : with which the mind being occupied and besieged, leaves but little room for useful arts. Whom do you find talking at home concerning any thing else ? And *Cicero* observes, that no assemblies of the people, not even the public elections, were more crowded than the gladiatorian shows. It is not therefore surprising, upon reflection, that we find this amphitheatre upon *Salisbury Plain*. It should much more excite our wonder that only this is to be found there. Indeed no other has been yet discovered within the kingdom, except that at *Dorchester*.

At these entertainments not only combats between beasts and beasts, and between men and beasts, but also between men and men, were exhibited with large effusion of blood. *Julius Cæsar*, in his edileship, gave three hundred and twenty pair of gladiators. *Gordian*, in the same office, gave a show of this sort once a month for twelve months together, when sometimes five hundred pair of gladiators, never less than one hundred and fifty pair, fought together. But this is little ; for the moderate Emperor *Trajan* gave these spectacles for one hundred and twenty days together ; on which, of wild and tame beasts, sometimes a thousand, and sometimes ten thousand were slaughtered ; and ten thousand gladiators fought. So prodigal of blood were these Lords of mankind !

For the sake of novelty, fighting dwarfs have been sometimes introduced in the *Arena*. And what is still more extraordinary, women have engaged on these occasions. For *Tacitus* records, that in *Nero's* time many illustrious women and senators were dishonoured by exposing themselves to combats in the *Circus*. The same practice

practice was followed in *Domitian's* reign. Nor was this a whim of the mad Emperor's only. For we read in *Athenæus* of a private person, who made provision by will, that the most beautiful women that could be got should fight as gladiators at his funeral. The satyrist (*Juvenal*) has humourously exposed this unnatural boldness in the fair sex:

*Quale decus rerum, si conjugis auctio fiat,  
Balteus, et manica, et christæ; crurisque sinistri  
Dimidium tegmen: vel si diversa movebit  
Prælia, tu felix ocreas vendente puellâ.  
Hæ sunt quæ tenui sudant in cyclade, quarum  
Delicias et panniculus bombycinus urit.  
Adspice, quo fremitu monstratos perferat ictus,  
Et quanto galeæ curvetur pondere, quanta  
Poplitibus sedeat, quam denso fascia libro.*

Sat. 6. l. 254.

Oh what a decent sight 'tis to behold  
All thy wife's magazine by auction sold!  
The belt, the crested plume, the sev'ral suits  
Of armour, and the Spanish leather boots!  
Yet these are they that cannot bear the heat  
Of figur'd silks, and under farcenet sweat.  
Behold the strutting *Amazonian* whore,  
She stands in guard, with her right foot before:  
Her coats tuck'd up, and all her motions just,  
She stamps, and then cries hah! at ev'ry thrust.

DRYDEN.

But, under the Emperor *Severus*, a decree of the senate passed, forbidding the sex to engage in single combat. And these spectacles in general were discouraged by the good Emperor *Nerva*, who endeavoured to diminish and moderate the expence of them, as much as might be. It is much to the honour of *Constantine the Great*, that the inhuman usage of men killing men, for the diversion of others, was abolished by him. His law to this purpose is inserted in the code of *Justinian*. *Cruenta spectacula, in otio civili et domesticâ quiete, nō placent. Quapropter omnino*

*omnino gladiatores esse prohibemus.* “ Bloody spectacles, in civil peace and domestic quiet, please us not: Wherefore we forbid gladiators to be at all.” Yet we read of them now and then, in the times of *Constantius*, *Theodosius*, *Valentinian*, and *Honorius*. But the ordinary diversions of the place continued without interruption.

It appears evidently enough that our Amphitheatre must have entertained the people for some ages, during the residence of the *Romans* in *Britain*; as a spot of land at a small distance from it abounds with the skulls and bones of many different animals. This neighbouring plat of ground may be called the *Spoliarium*, whither the bodies of the wild beasts that were slain, were dragged and burned. It is situated directly over-against the western entrance, and consists of several acres, rising to a considerable eminence. I have dug in the centre of it, and discovered the whole to be *made earth*. To the depth of more than ten feet (the search proceeded no farther) I found it composed of fat mould largely intermixed with burnt wood and bones.

But theatres, as a learned antiquarian observes, (*Alex. ab Alex. Gen. Dier. lib. 4. cap. 25.*) were wont occasionally to be applied to other uses than the exhibition of plays and spectacles; being, from their extent and form, admirably adapted to conventions of the people for civil purposes; and let me add, particularly to the holding assemblies of the soldiers, when the Emperor or Commander in Chief should conceive it necessary to harangue them: and which he might do from the rampire with much facility and convenience. For this, and every other purpose, its situation is most excellent, upon an eminence, a mile from *Cheffselbury*, two miles from *Casterley*, on the western side of the river, and four from *Shidbury* or *Suthbury*, which lies to the south east of it, and to which the fosse-way is drawn from it, which is still called *Chester Way*.

All this put together convinces me, that *Cheffselbury* must have been anciently a place of very considerable note. I cannot conceive it to have been a *Roman* camp, but a fenced city or town rather. The remains of foundations within seem to speak it the latter, while the situ-

ation



ation is altogether improper for the former, as it is mostly commanded by the rising ground around it. Its commanding the passage of the river here is not a point of sufficient importance for so large a work; especially as the river may be forded a mile lower down, at *Enford*, and it is well secured by the neighbouring camps of *Suthbury* and *Casterley*. Besides it has a lofty *double vallum*, which is not usual in *Roman* camps; the hollow between the parallel walls making what is commonly termed the fosse. Yet neither does this fosse (as it is called) run deep and sloping from the walls to a point or edge, but forms a magnificent walk of several yards breadth between them, and as level as turf can lie. Also within the inner southern wall is a delightful terrace, which is now planted with trees.

West of *Cheffellbury*, and only one mile from the river, is the largest square camp upon the plain, called *Casterley*, and inclosing sixty acres of land. This indeed has the remains of a spacious *prætorium*. Part of the great road to *Devizes* passes through it. The access to it is very difficult every way, except from the west; on which side it is guarded by another camp, called *Boadbury*, just upon the verge of the plain, at the distance of two miles. *Casterley* has but a single *vallum* and trench; but the declivities on the north and south, of which it takes advantage, form an impregnable rampire: And a considerable trench runs from north to south through the middle of the camp. The hollows opening into the bottom, on the north side, and sloping down to *Weddinton* farm, and the river, with a large communication; the manifest signs of foundations; and the whole country, secured from this place to *Suthbury*, evince it to have been anciently a tract of great importance. They seem indeed to be the remains of *Vespasian's* conquests, and are strong arguments of the difficulty of his enterprize, and of the hardness of the people whom he had to cope with. The camp of *Casterley* was supplied with water from two wells; one within the wall, and another just without the southern gate. Pity it is that the worthy owner of the land has not been properly applied to for the opening of these, in search of coins, or what else might offer for our better information.

Many

Many *Roman* coins, however, have been picked up in the neighbourhood; some of *Hadrian* and *Antoninus*, one of *Faustina*, others of *Severus*, of *Heliogabalus*, with the legend of *M. Antoninus*, of *Maximinus*, *Aurelian*, *Tetricus*, *Galicus*, *Claudius*, *Carausius*, *Alectus*, *Constantine*, *Licinius*, *Constans*, &c. One of the last-mentioned Emperor, of gold, was brought to me by the person who ploughed it up, a mile from *Cheffellbury*, in all respects as fair and perfect as if it had been struck but lately. Around the head was the inscription IMP. F. IVL. CONSTANS P. F. AVG. on the reverse, a victory holding a wreath, and in the midst of it VOT. X. MVL. XV. The legend OB VICTORIAM TRIVMFALEM. This Emperor entered the island towards the end of *January*, in the year of our Lord 342, and left it about the end of the month of *June* following. This time was taken up in an expedition against the *Scots*; of the event of which historians are silent, while the coin assures us, that he gained over them a complete victory. Whence this proves also the usefulness of ancient coins in general.

F I N I S.







2/10

